

# WORONI<sup>6</sup>

Volume 35 No. 6  
May 23, 1983.

## STRUGGLES IN CENTRAL AMERICA



Registered by Australia Post  
Publication No. NBF 3619

# Editorial

I was recently privileged to attend the AUS Education Conference in Adelaide, which had as its theme Education in a Capitalist, Patriarchal Society. Several interesting papers were delivered including quite a number of ANU people.

One of the most important sessions of the conference was the evening devoted to a consideration of Men and Feminism. Emotions and tensions ran high and as the evening wore on, it became obvious that in spite of the ostensible solidarity of the women present there were several conflicting feminist theories being expressed. A few men took up valuable time indulging in guilt trips rather than seeking ways in which they could constructively help the women's movement, one of the main questions posed was whether men should organise separately in consciousness raising groups or whether the exclusion of women merely leads to the perpetuation of patriarchal practices. On the previous evening a men only dinner had been

held concurrently with a women only dinner. Several of those present felt uneasy about such an event seeing no possibility for men to overcome their own sexist practices without the strict direction of women. As a consequence they staged a walkout.

I have severe reservations about the view that men need to be led by the nose by women, that they cannot take their own initiatives to combat sexism.

(1) The women's movement is not homogeneous. It contains a number of theoretical trends, many of which contradict each other. In the light of these conflicts it is up to men to come to their own conclusions about sexism and to modify their behaviour accordingly.

(2) Men only groups can make significant progress in the direction of breaking down barriers which inhibit the expression of emotion between men. They can also provide a forum where men can criticize each other for sexist practices. In mixed groups it

can be seen as presumptuous to castigate a fellow male for using sexist language.

(3) The notion that men are unable themselves to come to terms with the ways that they oppress women is grounded in idealist philosophy. It is a view which sees all men as essentially tainted; an ahistorical conception which fails to recognise that patriarchal practices are culture specific. In any "society" there are men with different levels of enlightenment about feminism. These disparities mean that it is possible for men to educate other men about sexism and its manifestations in order to combat patriarchy.

To deny that men only groups can be effective and to opt out of combating sexism except in directions defined by women is not enough. Men have to come to terms with feminism and their own views and not just use their 'patriarchal essence' as an excuse for doing nothing. Watch out for notices regarding the Men and Feminism group which is currently operating on this campus.  
George Morgan.

## PRESIDENT'S REPORT



An Ex-President in  
a buoyant mood

### FAREWELL TO THE ANTI-STUDENT LEGISLATION

Much of my time over the last few weeks has been spent on the removal of the anti-student legislation embodied in the ANU Amendment Act.

The Amendment Act was a product of the Fraser Government. The various amendments were designed to prevent the Students' Association from paying the Australian Union of Students, to restrict the autonomy of student organisations and enforce voluntary membership of such organisations.

These provisions were forced on the university against the desires of University Council and student organisations. They represented an unprecedented intrusion on the University's autonomy. They were an attack on our ability as students to organise. It is therefore highly commendable that the ALP are acting so quickly to honour their election promise to repeal the legislation.

Specifically, S29A of the ANU Amendment Act will be repealed. This will allow the Students' Association to pay AUS as well as student groups like the ALP Students' Club to pay the Council of ALP Students. Because AUS has written off our debt, the SA will only be liable for 1982 fees.

S29(o)(1) will be amended to allow the University to make statutes regarding fees for student organisations and S32A, forcing voluntary membership, will be repealed. These two changes are necessary to return such matters back to the University for resolution.

At its meeting on Friday May 13th, University Council (the supreme decisionmaking body of the University) approved these changes. This is the first stage of the process.

Various questions will need to be resolved as part of stage two. The Students' Association will need to resolve the question of compulsory/voluntary membership and the setting of fees. My opinion is that the University should return to the situation that existed before the legislation. This would mean that each student organisation would set their own level of fees which would then be approved by Council and collected by the University. The advantages are that students would have greater input into such decisions, greater control of moneys and the amounts that each organisation received would be known. I also favour a return to compulsory membership with provision for conscientious objection on religious grounds. Student organisations have power only through membership and representation. Students have a duty to be involved and, if they don't like what is going on, to change things through their organisations. It is inappropriate for students to simply opt out of their responsibilities but claim the benefits. The effect is to undermine the efforts of those involved.

All these questions should be resolved at a Students' Association meeting which is open to anyone.

The Universities Council of the Commonwealth Tertiary Education Commission (CTEC) visited ANU recently as part of their work towards the next triennium. To elaborate, tertiary institutions are funded for three year periods (trienniums) based on the recomm-

endations of the CTEC. The Universities Council provides the information and basis of recommendations for universities.

The Students' Association wrote and presented a submission to the Universities Council which seemed to be well received. Details will appear in Woroni but the submission covered such questions of the Faculties, libraries and childcare.

\* \* \* \* \*

Reading Groups are happening all over campus. They are education sessions run by students in areas not covered adequately by existing courses. Overall Reading Groups are an educational and social experience, so if you are doing -

History  
English  
Science  
Economics  
Law

why not join one - contact the Students' Association for details.

The Students' Association have been moving to improve student input into computer services, largely through the work of Ian Barnes. There is now a student on the PEC-10 Management Committee and efforts to set up a channel for users to be able to provide feedback. Contact Ian Barnes, c/- Students' Association if you have anything to say about computers.

\* \* \* \* \*

Tales of Impending Doom. The library is planning to erase huge numbers of videos because of fears about the new copyright legislation. This is something akin to burning books and students should act to prevent this destruction. Details later.

\* \* \* \* \*

The Canberra School of Art Students' Association is considering joining AUS. Credit goes to School of Art students and Sally Skyring.

\* \* \* \* \*

The first open meeting of the Division of Education Services will be held on Friday 3rd June. Students are welcome to attend a film about the Centre for Continuing Education starting at 9am and the ensuing discussion about the Centre. Your chance for a continuing education, so come along to the Ross Hohnen room (ground floor, Chancellery) on Friday 3rd June at 9am.  
Bill Redpath

## liberal students

Liberal students may establish a new national student organisation to challenge the authority of the Australian Union of Students.

A motion to be put to the Annual Conference of the Australian Liberal Students Federation to be held in Sydney next week describes AUS as 'pro-socialist' and 'anti-democratic'. It calls for ALSF to set up a student body similar to the Australian Vice-Chancellors' Conference which would be concerned exclusively with tertiary education in Australia.

Also on the agenda is a motion calling on the Labor government not to repeal any of the "hard-earned student freedoms" contained in the ANU Act. The ALP, however, have indicated that they

will repeal amendments to the Act which currently prevent the ANU Students' Association from paying affiliation fees to AUS.

ALSF could also be calling for the introduction of private universities in Australia. A further motion supports the principle of privately owned and controlled schools and "supports the introduction of privately owned university (sic) in Australia."

A national affairs motion calls for ALSF to 'condemn Liberals who talk tough and do very little'. It criticises the Fraser Government for making "no practical movements" towards its proclaimed objectives of "free enterprise and small government". It accuses the 1982 Budget of going "in the reverse direction".

Further, it "sees no future for the Liberal Party

if, when it is supposed to be the champion of free enterprise, it chooses to follow the path of quasi-socialism".

The only motion on Aboriginal affairs believes that there "should not be a so-called Aboriginal Peace Treaty, either at the bi-centenary or at any other time".

As for parliamentary reform another motion supports the concept of a fixed four year term except when there is deadlock between the Houses, the government is defeated in the Lower House or when "the Governor-General sees fit to remove the government of the day".

The final motion on the agenda paper reads, "that ALSF notes that Big Brother appears to have arrived twelve months early". Rohan Greenland.

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## CAMPUS CHILD CARE COLLECTIVE

Editors: George Morgan  
Helen Campbell

### 1. What it offers -

Campus Child Care Collective is a co-operative creche which offers low-cost child care primarily for the benefit of student parents. Community members and university workers also use our facilities. The creche does not receive a government subsidy, as do other child-minding centres on campus. For this reason, we must emphasize the co-operative nature of the creche. Every member must accept some responsibility for the efficient operation of our centre and assist with extra tasks as required.

### 2. How it works -

The creche is open from 8.45am till 5.15pm during the academic year. During May and August vacations, we are open full time. During the four week semester break, we will open full time for two weeks, and mornings only for the second two weeks.

The morning session runs from 8.45am till 1pm.

The afternoon session runs from 1pm till 5.15pm.

For purposes of payment, a member may count any period of four hours or less, between 8.45am and 5.15pm, as one session, e.g. 10am - 3pm.

Failure to collect your child by 5.15pm will incur a penalty of \$10 for every 15 minutes.

A nurse will be present for the duration of each session. A pre-school teacher will be present between the hours of 9.30am-12.30pm and 1pm-4pm. Each member must do a roster duty for one session of four hours each week, to assist the nurse or pre-school teacher as required. You do not pay for your children when on roster duty.

Members must book regular sessions for their children. All sessions must be paid for, whether used or not. If you require an extra session at any time, please advise the duty leader beforehand, in case the session is already full, and write it in the 'duties' book (near the phone).

At present there is no limit on the number of sessions a member may use each week, but when the creche is full, members may be restricted to five sessions per week.

For more information ring 49 2976 or 49 8841 or call at Lennox House ANU.

The Campus Child Care Collective information sheet is posted outside the Students' Association Office.

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NEXT DEADLINE: 27.5.1983

## WOMEN AND MATHS PROGRAMME

continues in second term

*Every class is self-contained  
so come along at any time*

Every second Thursday at 7pm  
Dates: 26/5, 21/7, 4/8, 18/8, 15/9, 29/9, 13/10  
in the Philosophy Seminar Room  
Second Floor, Hayden Allen Building

Childcare provided if requested.

FREE OF CHARGE ALL WOMEN WELCOME  
(Enquiries: contact the Students' Association Office.)

NEXT DEADLINE: 27.5.1983

## union board by-election

I would like to address some allegations from the right wing about the conduct of the Union Board by-election, and expand on the policy statements in my election pamphlet.

Liberal students have accused the left of working too hard on a "mere by-election" I would say to Kerry that the left regard the Union Board as an important and responsible position; and the distribution of policy statements and how-to-votes is an integral part of any serious candidate's campaign. It is worth noting that the Liberal candidate, Chris Munn, was overseas for the by-election, and the only other candidate to "attempt" a campaign was Jacky Barker (Deadly Serious Party).

I ran for the vacancy on the Union Board because I had ideas and plans for the Union. I mentioned in the pamphlet that I work in the Union. It is important to maintain worker representation on the Board.

This issue of 'Woroni' contains articles about childcare. I would urge people to read them and request that anyone who is interested, especially parents, drop a line through internal mail to the Chair of the Union Board, Union Office, ANU. This is an opportunity to express your views on child care and offer any suggestions you may have. I have already contacted the Campus Childcare Collective and there will be a meeting on Tuesday May 31, in the Board Room at 5.30pm. It may seem impracticable to invite parents, part time students etc. to a meeting. If this is the case please contact the Union Chair and we will endeavour to distribute an information/contact sheet.

Susan Carcary.

## ELECTION

As acting Returning Officer I hereby open nominations for the following positions:

SA Rep on the Faculty of Economics  
" " " " " Law

Nominations close at 12 noon on Wednesday 2nd June 1983. All nominations should be given to the Administrative Secretary of the Students' Association. Voting will take place at the Students' Association meeting on Wednesday, 2nd June 1983.

Bill Redpath

## CHEAP LIVING, HOW TO EXIST WITHOUT EVEN TRYING!

This is the first of a series of articles about Canberra's hidden mechanisms to keep you sane while poor. I will deal with some entertainment and courses and social alternatives that hide behind the affluent veneer.

OK Digging deeply now.

- What's the Work Resources Centre? Have you ever even heard of it? Those that say yes are a small few indeed. Its alternative title of the ANU Action Group on Unemployment makes a bit more sense, although only marginally.

It is a few rooms in the doomed Childers St. Huts "F" Block to be precise (at least it might be one of the last to transmute into parking.) Inside a few people scurry about, drink coffee and answer the phone (X4484 if you want to try). If no-one answers it's because they are too poor to have a paid phone answerer full-time, so keep trying or drop in and leave a message or offer to phone-sit.

WRC was established as a back-up resource point for unemployment-network workers and to provide a non-aligned political basis for research and support work on problems to do with unemployment - fairly broad.

Practically that means anything from having an electric typewriter and a small library available, to providing a base for such things as the Department of Social Security Advice and Advocacy Service (Whew!) to initiating discussion and research into areas like Cross Generational Responsibility Programs, (young unemployed working with older retired workers on skills sharing) and the Bandid Project (how to get under employed and poor musicians or would-be access to equipment and experience) or giving the Youth Education Liaison Officer an office when he didn't have one, or running basic programming courses for those of us intimidated by computers.

If you are lucky enough to be on ANU'S payroll . . . the WRC is supported by a staff contribution scheme so please think about contributing. Students are also asked to consider becoming members (it might not hurt as much as you think).

WRC has a healthy interest and support for work co-operatives, the implications of technological change on you and your employment prospects and a myriad of problems affecting work and its various definitions. So pay a visit, or a phone call, or gasp . . . shock, horror even offer some time or money.

A brief note about DSS Advice and Advocacy. These people are some of the few who understand and will tell you what Social Security Law is - the difference between DSS internal regulations and what the law really says and how you can get a benefit or pension without succumbing to the intimidation, secrecy and fear that DSS seem to radiate so effectively.

If you are a DSS victim (I know quite a few students, part-time of course, tee hee, who are) or if you know any one having hassles with DSS. Contact this Advice and Advocacy Service C/- WRC, F Block, Childers St. X 4484. Anyway quite enough of this heavy stuff - next time I'll tell you about things to do and places to go - any questions, contact Lea Collins. X 4386.



Building a ramp from the Union foyer into the Refectory will also be examined. This will enable stroller, wheelchairs etc. easier access to food services.

A grievance procedure within the Union structure is a necessity. Often there are complaints about services, student behaviour, staff and security. A specific grievance process will allow individuals to note complaints and if necessary follow the complaint with official action.

A sexual harassment grievance procedure would benefit all women who use the Union and the women who work here.

A Laundromat was proposed in 1982 the SSL. With the possibility of major structural alterations to the union building a laundromat is a viable proposition for 1984. The 1983 board have maintained a program to upgrade the food services in the union, particularly in Knotholes. These improvements will continue throughout the year.

I look forward to the prospect of representing student interests on the board in 1983. I invite anyone to approach me, at any time, with suggestions about the Board. Contact me in the SA Office or leave a note and contact at the Union Office.

# SKA & REGGAE DISCO

Cost: \$1

Friday, 10<sup>th</sup> June

A.N.U. BAR

# letters

## UNION BOARD - FINANCE, ELECTION

Dear Eds,

"Left Action" must be worried about the tenuous hold in the (mal) administration of the ANU Union.

In the course of 1983 members of this group have:

- \* threatened to silence Liberals by using court action to stop us telling students of the parlous financial position (\$127,000 accumulated loss) of their Union.
- \* spent an unprecedented amount of time and energy in campaigning for a mere by-election for their candidate (Sue Carcary) so as to prop up their majority on the Union Board.

Now "Left Action" are planning perhaps their biggest rort on students of all: changing the Union's election rules for (what they consider) their own benefit.

### The Electoral Regulations Rort

As currently laid down in rule 17 of the "Election to the Union Board of Management Rules", the rules state:

"Voting at an election shall take place on four (4) consecutive days in the Union Building and at other places on the campus, these places to be determined by the Returning Officer prior to the opening of nominations

Thus, there is an obligation to conduct polling at the Union, and a discretion to poll elsewhere

In the last four general elections to the Union Board the Returning Officer, a respected and senior member of the Commonwealth Electoral Office exercised his discretion to poll at K Block and in the Halls and Colleges. His discretion was vindicated for just on half the votes exercised were cast in these locations rather than the Union

Now "Left Action" want to remove the discretion.

ANU Liberals realise that Law and Asian Studies students, as do residents of the Halls and Colleges have other duties to attend: small matters as their courses of study etc. and cannot make the proscribed polling times in the Union House

Thus, on recent voting trends, as many as 250 people have their ability to vote vastly truncated

One must ask: why after so many years do "Left Action", wish to remove the Returning Officer's discretion - especially since student demand warrants retention of the ballot box.

The answer? "Left Action" believe that they will win more elections if polling is held exclusively at the Union. They consider the Union Building as "their" electorate; and other polling places are not. Clearly, they are frightened of democracy. They wish to restrict access to the ballot box so as to limit students' opportunity to comment upon:

- \* the parlous finances of the Union
- \* deterioration of student services
- \* massive increases in the General Services Fee, of which the Union takes a major share

All students should protest at this gross breach of democracy.

Finally, three members of "Left Action" viz: Sally Skyring, Nick Richardson and Rob Leacock ran under a "Halls & Colleges" rubric - why did they not speak up against this measure? Why have they not publicised this matter to the halls and colleges?

Or are they so bound by the tyranny of the Left Action Caucus (Union Board Chapter) they lack the independence to serve the electorate that voted them in to office

Yours for the Democratic Process

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K.M. Corke  
Hon. Sec. ANU Liberal Society.

Dear Editors (& others),

Just thought I'd write a quick note in reply to Kerry's letter (why do I get this incredible feeling of deja vu).

In Kerry's letter he raises three allegations. Firstly that the Union Board is trying to silence Kerry & Co. from revealing to the members the "truth" about the Union. This is not true. If the Liberal Society wants to waste its money producing grubby little leaflets that's their business.

They could of course use Woroni as I have done in articles explaining the Union's position. However if in the grubby Liberal leaflets it is claimed that the Union is bankrupt that the Board has taken no action with regard to the Union's financial position that is a different story. These allegations are totally untrue. The Union is not bankrupt, and the Board has budgeted for a \$30,000 surplus as a major step towards eliminating the Union's deficit. To make allegations such as the Liberals made is not only a blatant attempt to lie to the members but it can also affect quite seriously the attitude of the Union's regular trading creditors. For these reasons the Union's solicitors have written to the Liberal Society requesting an immediate published retraction to the article in 'choice' Vol.1 No.1.

The second allegation Kerry raises is that the Left Union Board put an incredible amount of time and energy into a 'mere by-election', just to keep control of the Board. This allegation surprises me for a number of reasons. Kerry's ravings in the latter half of the letter would seem to imply a commendable dedication to the democratic process. For him in the same letter to talk about an election, any election, as something 'mere' or trivial would appeal to me to be a contradiction in Kerry's analysis. It would seem that Kerry's allegations in this area are a rather limp explanation for Chris Munn's resounding defeat in the By-Election (You can't blame the Left because Chris nips overseas when an election is on, Kerry).

Finally, and on to the major point of Kerry's letter, the changes to the electoral rules. Before launching into the substance of the debate I will clear up some inaccuracies in Kerry's letter. The returning officer that Kerry speaks of in such glowing terms did in fact try to alter the places of polling to keep it centralised in the Union Building. His decision was over-ruled by the then electoral arbiter after an appeal from Liberal students. The decision to put ballot boxes in the Union Building and K. Block in the recent By-election (and not in the halls and colleges), was taken by the Returning Officer in consultation with the Electoral Arbiter, not some fiendish plot as Kerry would try to imply.

The reasons behind the support to move the ballot box for Union elections to the Union Building permanently are quite simple. There are approximately 4,800 members of the Union about one quarter of these live in the halls and colleges and other on campus accommodation. The rest of the members live 'off-campus'. It appeared to this Board (and the present and previous returning officer and the current electoral arbiter, and the Constitution Review Committee) that it was a grossly inequitable situation to have one quarter of the membership, enjoying the privilege of a ballot box in their lounge room' at dinner time when the vast majority of the membership have no such privilege. The situation with a ballot box permanently in the Union cannot, in all justice, be said to disenfranchise members living in the halls and colleges. It is, I would maintain, still

much easier for them to get to the ballot box than other members who have to travel quite a distance in order to vote. Finally on this aspect of the debate I would like to add that in the recent by-election 23% of those who voted were from the halls and colleges. This figure which represents almost exactly the percentage of the membership which live in halls and colleges would appear to me to

be quite fair and reasonable. Perhaps what Kerry is really after is a chance to aid flagging Liberal electoral performances by weighting the voting in favour of groups he (foolishly) thing will vote Liberal.

With regard to ballot boxes in the Law School/Asian Studies area. At the last by-election three votes were recorded from this area. At the previous annual election the figure I recall was about 24 votes. The maintenance of a ballot box given these polling performances would appear barely justifiable.

Anyway that's this week's bit of Union talk, I'm sure I'll have to write another reply in the next issue. It appears that Kerry & Co. have caught a bit of the "better dead than red", "red under the bed syndrome". So just to put their minds at rest (so they can sleep tight), I will state now that to the best of my knowledge members of the Communist Party have much better things to do than hang out under beds and the idea of being stuck under Kerry Corke's bed, is to me, quite nauseating, (as a matter of fact the last person I heard of that was caught under a bed was a certain Governor of NSW who certainly wasn't a member of the CPA). Anyway Talks bye for now.

M. Storey (Chair, Union Board of Management)

(P.S. Kerry, I'd prefer to see you dead than red too!)



### president humphries report

Dear Editors,

I wish to correct an inaccuracy which appeared in Woroni Vol. 35 No. 5. Gary Humphries in his Students' Association Report sated -

"I was declared President on 13 October."

The Students' Association General Meeting at which he claims to have been declared elected had no quorum. As a consequence Humphries was never validly elected President.

I trust students were not misled by Mr Humphries' apparent oversight.

Yours,

Rohan Greenland

Dear Comrades,

I would like to correct a misleading section of "A Report by Gary Humphries" in Woroni 35 No. 5.

It is asserted that Warren Swain and I relinquished the offices of Trustee and Treasurer because of "bitter antagonisms" arising from "the way the legal challenge [by Larry Anderson] was 'terminated'".

This is an extraordinary suggestion given that the Supreme Court action could only be 'terminated' because Warren and I, as the Association's legal incarnation, were able to negotiate the final settlement with the plaintiff.

In fact Warren and I did not resign from our positions but from the Association (the vacancies thereby arose automatically). We took this extreme step (we had nine years' membership between us) because of despair at the state of the Association. It is not disputed that events associated with the question of the SA Presidency served to illuminate the extent of the decomposition.

I am advised, incidentally, that the Faustian soul-selling arrangement is not theologically valid because one cannot refuse to enter Heaven if God demands it. I believe, though, that no God in his or her right mind would view the events of 1982 as lending themselves to the invocation of legislation on harsh and unconscionable contracts.

Yours sincerely,

Ian Rout.

Dear Editors,

I am concerned that students may be misled by a section of the report by former SA Administrator Gary Humphries.

In discussing the AUS/SRC referenda, Humphries states that "the Independants (sic) who had shared our platform in this regard went their own way."

Firstly I dispute that I ever shared a platform with the Liberals. During the election Sue Drakeford, Ian Rout and I advocated holding a referendum on AUS but did not support either side, and we supported the introduction of an SRC.

Secondly we did not "go our own way" at all. Sue and I both put our names to the official SRC case and took no stance on AUS (Ian was assistant Returning Officer and did not participate in the campaign); this was in line with our attitudes expressed and endorsed in the April election. Certainly the Liberals put up some awful posters, and made some uninspiring speeches, and few would blame us for keeping our distance.

Humphries proceeds to infer that the successful part of the campaign "was to the Liberals' credit only." In fact the SRC question, supported by Sue and I was carried by more than 60 votes. The AUS secession case, propagated solely by Liberals, failed by 200 votes, probably the largest anti-secession vote on any campus in the last three years.

Thus it seems that the involvement of the Liberals almost lost the SRC case, while the massive anti-secession vote was also "to the Liberals' credit only".

Warren Swain

Dear Eds,

Woroni this year is really great.

Maybe it would be a good idea, though to put all the poems in an issue on the one page.

As it is, they tend to lose themselves between the Union Reports and the Sports articles.

Keep up the good work.

(Unsigned)

# GROWN UP IN NIUGINI

Dear Editors,

I am working in New Guinea with Australian Volunteers Abroad. In a small and isolated community around Kanabea in Gulf Province it is my job to work in with the people in the shop, and teach western accounting techniques.

My work is fairly demanding — the accounts are amazingly complicated for a small mission, and the adults I'm attempting to teach need so much time. Their number system is completely new to me — as is the decimal system to them. — so we plod away and make mistakes!

The younger school boys here are trying to develop a food garden — we're hoping they'll soon be able to grow all they need. At present they eat taro and cow-cow — which requires huge quantities as it's not very nutritious. So we'll plant a good range of vegetables this week. At least this will supplement their diet. The hospital here is well equipped and staffed — slowly increasing the number of national staff.

Life here is peaceful. The work is satisfying. Part of my job here is to look after the cattle projects here at Kanabea and at surrounding villages, which are up to three days walk away. So I have chances for great bushwalks through the most difficult terrain. I also go out on some medical patrols when I have the time. I'm still not completely over the shock of living in this society — but I'm enjoying it immensely.

My day begins at about 6.30 — usually accompanied by a magnificent sunrise — breakfast on locally grown coffee and home-made bread and local fruit. Then a few hours work in the office and in the store. I play basketball with the schoolkids in the afternoons. In the evenings I help feed the boarders then play 500 or read and listen to Radio Australia or the BBC till 10.30 when the electricity goes off.



I've started to get notes on the story of the old woman of Kanabea — from her arrival, through her long childbearing years, her struggles for land. All this is told through her grandson. I cannot yet speak her language. The people here live in a very harsh environment and have adapted to it. Now in the last 20 years white people have landed right in the middle by plane. But the Kameas still determine most of what goes on — selected parts of what whites offer — some education, health care, and religion.

The other day a man came into the shop with a pile of dust. Moths had got at his money which he keeps in a suitcase. I hope they can piece it together at Kerema!

I miss the conglomeration of people and things in Canberra more than any one person. At the moment we have very bad weather and a shortage of writing paper and cigarettes. Soon it will be time to go and see that the children get their daily ration of banana and sugar cane as well as taro and cow-cow.

I sometimes wish we (whites) weren't here but the health of the Kameas is improving. Mortality rate of infants is down, education is up, etc. But it's difficult to be enthusiastic when schoolkids don't want to go back to their villages for the holidays. I see the occasional white tourists who stare and make lewd remarks about bare-breasted women. It's unfortunate because tourism is to be encouraged for its material benefits.

I have been out in a small village called Yekka for a couple of days. My legs are still bleeding and pussing from mosquito bites I got during the walk. Cuts take so long to heal in this climate, they usually get infected. I haven't had malaria yet — but about once a week I get diarrhoea and sweat a lot. The climate is very pleasant, not at all humid. Warm sunny mornings, cool afternoons, rainy or foggy nights.

Woroni has at least improved — congratulations and keep it up. Sorry this letter isn't a proper article. Putting some disjointed notes together will be one of my next projects.

Love,  
Jeff Turner.

Jeff Turner completed an Economics degree at ANU in 1982.

He was active on the Left and in the Commonwealth Games Land Rights Campaign.

(Eds.)

## women

## men

Dear Editors,

I have just read Leisa Simmons' response to my articles on men, women and relationships. I was very impressed by her accurate and concise description of how sexism and capitalism operate together, and her clear definition of feminism. The idea of a dialogue on the subject of sexism and relationships is exciting.

I would like to comment on several of the points Leisa made, in order to clarify my position. Firstly, I agree entirely that relationships must be seen within the existing power structures of society — sexism is just one form of oppression that the capitalist system used to perpetuate itself. To decontextualise issues, something which our academic tradition too often encourages, is myopic and potentially dangerous. I referred briefly to the 'system' in the article on men, but the articles were intentionally practical rather than theoretical. Much has been written recently in 'Woroni' on the broader political-economic framework of sexism and feminism, very little on just how men and women might relate to each other. And while all our action, and inaction, is a political, statement of some sort, we do have to relate on a personal level.

The second point concerns throwing our conditioning out of the window, like so much excess baggage. Clearly the structures exist, and the economics, to keep women powerless in many situations, and these inequalities must be corrected. But in the end it is the conditioning of men and women that enables

the whole con-trick of the system to survive, and it is this conditioning that must also be changed. We must require of men that they work through their own sexist conditioning and sexism in other men, and women must be supported in overcoming the oppression and powerlessness that they have been forced to internalise. Fortunately as humans we are stronger than our conditioning, and it is abundantly clear that there are many women who have broken through it to the real power of women, just as there are many men who act in non-sexist ways. While the inequality is there in society, I think we must nevertheless hold to the expectation that women and men can undo their conditioning, given the necessary support, and that they can achieve good supportive relationships together. So yes, I do believe that our conditioning is excess baggage and that it can be done away with.

Point (v) Leisa asks 'What am I suggesting men do about all this conditioning?' Much of the article on men was devoted to just this point. Males are born into an already existing system, which oppresses them emotionally and teaches them to be sexist. They need to become aware of the ways in which they behave and learn to give to and get support from their men rather than always turning to women. Men are not in fact the enemy, although some may be so severely conditioned that they need a lot of help to stop them acting as if they are. As a general finding, it is the oppressed group that moves first against their particular oppression, because they are on the butt end of it. But it is also in men's interests to change the situation, because the oppression of women, as Marx stated, is a measure of the level of oppression in society as a whole.



# letters

Finally I would like to make a number of brief comments on the specific points Leisa makes: point (iv) 'Neil seems to assume that women are 'naturally' predisposed to emotionally supportive relationships with one another'. Yes, I do make this assumption; it is internalised sexism that makes women competitive amongst themselves, and the Women's movement has got rid of this sufficiently to allow the natural closeness to come through. The same is true of men and the closeness that naturally lies beneath their conditioning.

Overall I agreed with the points Leisa made and thought her analysis was very clear and accurate. I hope that discussion will continue in future issues. As for any future articles in 'Woroni', it has become clear that the amount of time involved in the writing and lay-out will prevent me from contributing on a regular basis. However I do want to contribute in future as often as time allows.

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Neil Adams.

# THE GAY PAGE

## WOTZON IN 2ND TERM

**1. THE GAY CAFE** — After many hassles a new venue has been discovered for the greatest gay event in Canberra since the national homosexual conference — **THE GAY CAFE**. Located in the heart of downtown Turner, all of five minutes walk from Civic, the Gay Cafe is a voluntarily run activity for gay men and women open EVERY SATURDAY NIGHT from 9pm till late. Tea, coffee, munchies, entertainment and convivial company are all on tap and all are welcome. Extra helping hands to keep the Cafe going are also in demand.

For details call 49 5242 (Peter), 58 2906 (Dave) or the Gay Information Service 47 3032 6.30-8.00pm Friday and Saturday.

**2. Discussion night — GAY PORNOGRAPHY** — an open discussion of the character of gay porn and how it differs (if it does) from straight porn. All interested persons welcome to this discussion on an aspect of the politics of sexual power.

Contact 49 5242 (Peter) or come to Gays on Campus meeting (time below)

**3. Weekly lunchtime meetings** — Gays on Campus meets each Tuesday lunchtime 1-2pm in the Common Room of the Counselling Centre, next to the squash courts in the Sports Union. Come along for a rap and rave and a cuppa too. All gay men and women on campus are welcome.

**4. BACK AT TERM PARTY** — After the success of the end of term party we just had to have another one. All welcome — come along to meetings to find out more details.

**5. GAY VIEWPOINT** — Gay radio programme with lots of news and views every Friday 6.00-6.30pm on Community Radio 2XX.

**6. GAY CONTACT** — If you'd like any news about what's happening gay-wise in the ACT or would like to talk to someone about being gay, and the hassles we all suffer, call the Gay Contact Service on 47 3032 6.30-8.00pm Friday and Saturday.

### LESBIANS ON CAMPUS

New meeting time for second term:  
EVERY TUESDAY 5pm-7pm  
KNOTHOLES BAR  
(Look for the LOC sign!)

### HOMOSEXUAL HISTORY TURNED UPSIDE DOWN

(In Seventeen Languages)

The history of homosexuality in the West, as understood by most of us until recently (last week in my case), went something like this: First there were the Greeks, who all did it, very tastefully, and, like Sappho and Plato, wrote elegant poems and treatises about it. Then there were the Romans, who nearly all did it, though rather more vulgarly than the Greeks, and eventually became rather decadent and riotous about it (like Caligula). Then came the Christians (boo hiss), a few of whom did it, like Saint Sebastian, but most of whom were hostile and puritanical, and burned us at the stake and threw us to lions. This unhappy period was called the Dark Ages, and went on, as its name suggests, for simply ages.

Then came the Renaissance, when the Christians, led by several of their popes, began doing it again in increasing numbers, and even became decadent and riotous in their turn. They employed us to paint their ceilings and put up tasteful nudes around their cities.

Then, soon after, came the Reformation, when the Puritans (boo, hiss) none of whom did it at all, denounced the decadent popes and their gay ceiling-painters and began burning us again. This state of affairs went on and on for centuries, punctuated by such dreadful episodes as that involving poor Oscar Wilde, until the beginning of the Modern Age, variously supposed to have dawned with Freud, Marx, Kinsey or Don Dunstan, when enlightenment, reform and the Gay Community were born. Now, despite a few tiresome bores like Fred Nile, homosexuals are prosperous liberated and safe, and only get chained up and beaten by each other.

This neat, linear and comforting view of our history has now been thoroughly and systematically exploded, and our understanding of our present state of relative security and how we got here can never be the same. John Boswell, assistant professor of history at Yale University, has written a long and thoroughgoing 'History of Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century'. His conclusions are fascinating and disturbing.

them all. He is also able to link the pattern of toleration and repression to the general social and economic history of European society, in a way that makes it clear that a period of persecution for homosexuals was not simply the result of a wicked king or a bloody-minded pope, who might soon be expected to die or get thrown in the Tiber, but the result of fluctuations in the growth of trade, changes in the patterns of urbanisation, or the competition between old and new systems of production and the groups that owned them.

Most strikingly Boswell shows how the Christianisation of Europe, which began in the third century and was firmly established by the seventh, did not by itself mean the end of the toleration of homosexuality and its open cultural expression allowed by late Roman society. In fact, despite the anti-homosexual writings of some (though by no means all) of the leaders of the early church, homosexuals continued to enjoy, with some fluctuations, a fairly high degree of toleration until the end of the thirteenth century — well after the period usually called the Dark Ages. What caused the turn against homosexuals at that time



The history of attitudes toward, and the treatment of, homosexuals in mediaeval Europe is virtually uncharted territory, and Boswell's exhaustive researches have turned up new evidence in the form of both official documents such as law codes and church edicts, and of personal records, such as letters, manuscripts and poetry. Using these, he has been able to reconstruct the rise and fall of successive periods of toleration and repression, of open expression and furtive concealment. He draws links between the fate of homosexuals and the fates of other identifiable minority groups such as Jews and heretics, showing how they shared common periods of relative security, followed by periods of persecution, and how an attack on one of these groups by the church or the state usually foreshadowed an attack on

was a severe economic crisis, to which both the church and the state responded by searching for scapegoats: Jews, heretics, witches, lepers, Muslims, gypsies, beggars and the disabled all suffered along with homosexuals as the anger and frustration of the population were turned against them.

The turn when it came was particularly vicious. After a long period, (known as 'the Twelfth Century Renaissance') in which gay bishops and kings could write love poems to each other, came the period when the Castilian government could command that 'if any commit this sin, once it is proven, both be castrated before the whole populace and on the third day after beheading by the legs until dead, and that their bodies never be taken down'.

*Christianity, Social Tolerance and Homosexuality* is a work of quite dazzling erudition. John Boswell appears to know dozens of languages including (in addition to the standard Latin, Greek and French), Persian, Icelandic and Provençal. His enormous footnotes are a wonderland of comparative philology and exegetical sleight-of-hand. He has, however, tried to keep the body of his text, free from such technicalities, and to produce a book accessible both to specialists and to the general reader. Nevertheless, a lot of important points, such as the question of what exactly the scriptures and the church fathers said about homosexuals (and what they meant by what they said), turn upon the precise meaning of, say a particular Greek noun at a particular period, and it is impossible to avoid this sort of argument if one is to get to grips with the subject. The general reader without a taste for this sort of historiographical detective-work will find Boswell's book heavy going.

The task is made easier, however, by the fact that Boswell is an articulate and entertaining writer who sweetens his text with extracts from some wonderful mediaeval love-poems, and by the deadly political relevance of the material he has unearthed. For the most important fact to be gleaned from this book is that toleration is not the same as liberation, and that the security and freedom of expression won by homosexuals is always transitory and conditional if it is not backed up by the ability to defend it when the 'turn' comes. No doubt the gay balladeers and poets of the twelfth century Renaissance thought that all their battles were won and their freedoms were secure, but they were wrong, and the lesson of their fate is now before us to be learned.

Adam Carr

*Christianity, Social Tolerance and Homosexuality* — John Boswell. University of Chicago Press, USA. ISBN:0-22-06711-4

### Lesbians on Campus

Lesbians on Campus formed in 1983. Its aim is to provide a support group and contact point for homosexual and bisexual women.

### Why?

It was decided by the group that lesbians on this campus, as elsewhere have particular needs and problems which cannot be met in an open access general women's group.

### What do we do?

We are an autonomous group which provides confidential support for lesbians coming out, new to Canberra, and those of us who have problems experiencing the double oppression of being both female and homosexual.

Our most important activity is the provision of a space for women to have fun together! We believe that this is, in itself, a revolutionary activity.

We also liaise with other lesbian groups, Gay men on campus (GOC) and other gay groups and women's groups.

If and when necessary we will act to counter the harassment of, discrimination against, and ignorance about lesbians on this campus.

### How do I get in touch with LOC?

In second term we will meet every Tuesday night in the Knotholes bar between 5pm and 7pm for drinks and coffee. We may move to the Women's Room if privacy is necessary. Childcare will be available free of charge if requested. Messages may be left in the Students' Association Office (top floor Union building near man bar entrance) or addressed to:

Lesbians on Campus  
C/- Students' Association Office  
Union Building,  
ANU, GPO Box 4,  
Canberra ACT 3601.

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Please feel free to approach us for confidential advice, information and support, or just for a drink and a chat!

# TUTORIALS

Tutorials are supposed to be a place for students to discuss certain questions. This means we can talk about the proposed questions, whether or not we think they are worthwhile questions, or we can bring up general questions about the course. Since the objective of this group gathering is to have a discussion which everyone takes part in, it is worthwhile finding out what is actually happening in these cozy little offices along the corridors. It is quite possible that some students feel discouraged or intimidated. Several things can contribute to this.

For example, how confident do you feel about speaking with your fellow-students?

Initial experience in tutorials can be quite amazing when you discover that a 'captive audience' is listening to you, and you might put your foot in it! Do not be put off in the slightest. The Foot-in-mouth syndrome is quite common. The most difficult part is getting your foot out again. When you see this happening to a colleague, it might be useful to help them out by saying, "Uh - did you mean such and such?", or "I think I know what you're getting at." This kind of co-operation could be returned as well.

Next question: Does the tutor dominate discussion by killing debate, or discouraging opposition to her or his opinion with a dominance of knowledge? Or, is there a concerted effort by the tutor, to encourage discussion?

One way of telling how Stalinist a tutor is being is by checking how often and for how long they speak. If they are silent mostly, only asking questions of clarification, or answering them, or facilitating discussion between students, this is pretty good. If, on the other hand, they clearly direct 'discussion', quiz students on minor details to make them uncomfortable, speak after every student, or give miniature lectures, this is domination. Student response to this is best taken collectively to avoid being shot down. If it is too bad, see the Education Collective at the Students' Association.

Is there a gender or age bias in your tutorials?

There may be an imbalance of numbers of males and females in your tutorials. Since women are fiercely conditioned to keep quiet and let men talk about 'important' things, it is relevant to see if this is happening in your tutorials. It is also worth looking to see if age has anything to do with: how much people are listened to, how often they

are interrupted, or how much notice is taken of what they say. So ask yourself if women are interrupted more, or if they are heard.

There are other forms of behaviour which are used to dominate or discourage peoples' contributions in your tutorials?

Several kinds of behaviour can disrupt, dominate or discourage fruitful discussion.

**Seating:** Do students and tutors all sit in the same 'circle'? Is the tutor always behind a desk? Do the same people always sit in prominent positions or hide in corners? Changing your seating place from time to time can considerably alter your perspective on the group, and your feelings about contributing and listening to discussion.

Do some people speak timidly or aggressively? How does this affect how they are listened to?

There is a subtle difference between arguing and shouting. There is also a subtle difference between feeling strongly about an argument, and speaking to draw attention to a single person's remarks to the exclusion of others. Often we adopt mannerisms to get attention because people are not listening. So, it is important to really listen to what others are saying. Often, it is useful to ask a question of someone you feel opposed to. This clarifies the differences and shows that you have listened to them with some respect.

Other forms of domination come in alliances. When two or more people constantly repeat one another's points, refer to one another's statements in support, or maintain eye contact, it can be intimidating for others. The feeling that you have to argue against combined forces is sometimes an effective deterrent from participation.

Is there any hope of co-operation? Yes, there is always hope. Tutorials are a chance to discuss ideas. One initial way of making it more relaxed is to know one another's names (Introductions, name tags or saying your name before you speak can help this.) Talking to one another outside of tutorials, social occasions and co-operative study can all make tutorials productive rather than time-wasting. If we make an effort to be aware of the situation, it will pay off in one way or another. **Kathleen Orr**

# STUDENT DISARMAMENT GROUP



Earlier this year the SDG was formed to campaign for peace and disarmament.

The world is dominated by nuclear superpowers to achieve their own ends. This manipulation and these ends directly us. Australia is a target, we cannot isolate ourselves in a nuclear exchange, we are threatened. The people and government of Australia, by allowing the presence of US bases and the mining of uranium, are passively condoning the arms race and its continued buildup. For these reasons the SDG wants a non-aligned Australia which would dissociate itself from the arms race and promote world peace.

Since our formation, we have participated in the peace rally and staged a protest against the glorification of war last month. At the Anzac Day ceremony held outside the War Memorial some members of the group displayed a large banner reading:

## LEST WE FORGET THE HORROR OF WAR

By this action we have set a precedent, as our peaceful presence leaves the way open for further action next year.

This positive achievement was organized by the public activities collective, one of three collectives within the SDG. The others are the peace research collective and the peace education collective. They are concerned with the research into peace issues on and off campus, and educating ourselves and the community. In all of these collectives and in

general meetings of the whole group, we try to achieve an atmosphere where decisions are made through consensus. We have no formal hierarchy, and are completely open to people who are also concerned about the future of this world.

Another activity being planned by the SDG, and hopefully other Canberra peace groups, is Peace Week. This is planned to be a week of community based activities culminating in Hiroshima day (in the first week of August). To be successful, this will require the active participation of everyone, not just the dozen or so people that are presently involved. Other areas of interest are: a nuclear-free Pacific (e.g. no French testing); social defence as an alternative to conventional militarism; and the resolution of conflict through non-violent means.

So start 2nd term on a positive and active note - come to one or all of our meetings.

**General Meeting of the SDG:**  
Monday 23rd at 7.30pm  
in the Union Board Room

**Peace Education Collective:**  
Thursday 26th at 8.30pm  
at 18 Moncrieff St. Dickson  
there will be a pickup from the  
SA Office at 8.15pm  
(coffee and honey toast provided)

**Public Activities Collective:**  
Friday 27th at 3.00pm  
outside the SA Office

Susan  
Carcary

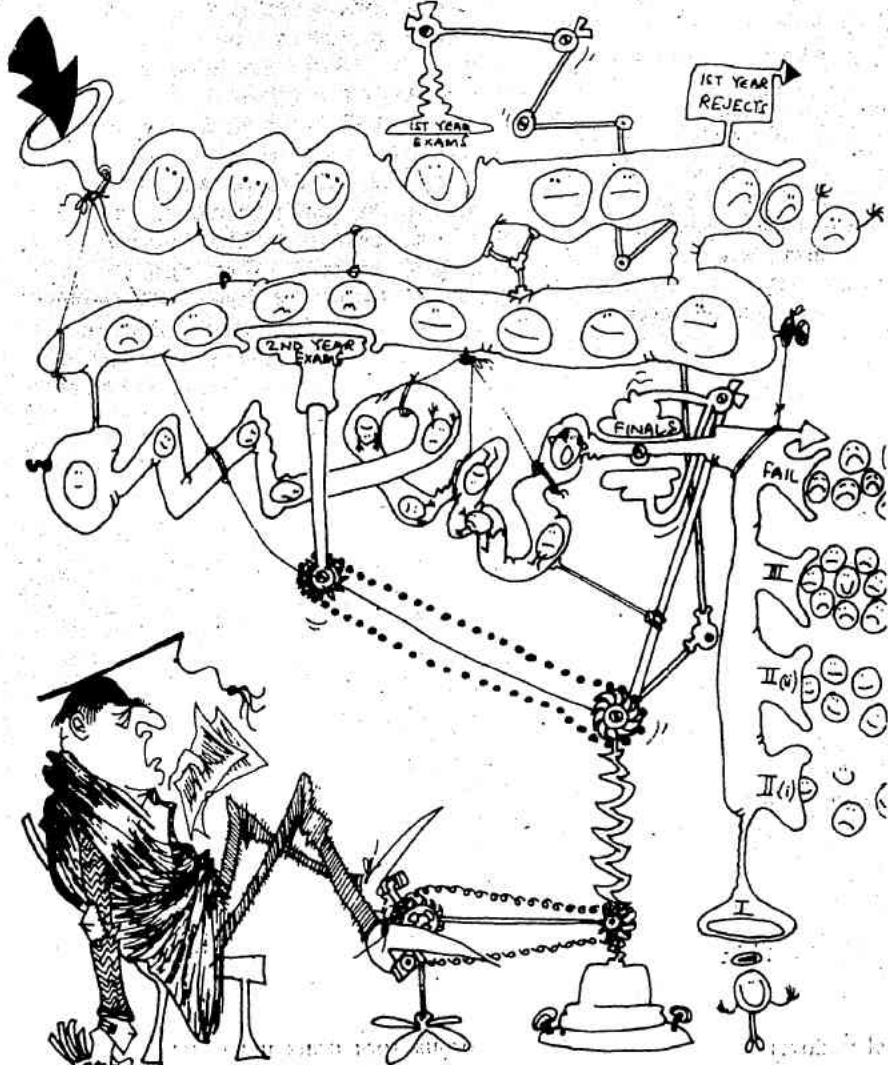


## UNION BOARD BY-ELECTIONS MAY 1983

Total Votes 338  
Informal Votes 15  
Cast at K Block (9.30-10am)  
Day 2 0  
Day 3 3

Votes per Candidate		
	Votes	%
Carcary	176	52
Munn	42	12
Smith	37	11
Barker	36	11
Taylor	20	6
Pratt	12	4
(Informal)	15	4

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# South-West Tasmania



WILDERNESS OR WASTELAND ?

This slightly out of date article might interest those who will be following the High Court battle over Southwest Tasmania.

## LABOURING OVER THE CONSTITUTION

Adelaide journalist Michael Atkinson looks at the problem which vexes all Labor Governments — the defensive tactic of using the Constitution as a stumbling block for proposed changes.

"Unconstitutional!"

This cry, uttered with extremeunction by people who have never studied the Australian Constitution, fills the air (and newspaper editorials) when a Labor Government occupies Canberra's Treasury benches.

The Hawke Government's commitment to stop the damming of the Franklin has been the first issue to elicit the cry.

Tasmanian Premier, Mr Gray, led what promises to be a large field of "unconstitutionalists" when he denounced Labor's plans to stop the dam as "unconstitutional" the day after the new Government was elected, but before it took office.

Mr Gray's assertion was remarkable because legislation to stop the Franklin Dam has not yet been drafted and could be based on any one of five heads of constitutional power.

While commentators have correctly identified four of them, all have failed to notice the most potent of all: the Commonwealth's power over corporations. A law directed to the Tasmanian Hydro-Electric Commission (a corporate body) and based on the corporations power would be direct and simple compared with the alternatives which have been proposed such as compulsory acquisition of the land, forbidding importation of dam-building machinery or denying Commonwealth grants to Tasmania.

If the dam causes a head-on clash between the Commonwealth and Tasmania, the new High Court building on the southern shore of a less controversial dam will be the site of the biggest constitutional battle since the Uniform Tax case and the Bank Nationalisation case.

But first a little background on our constitution.

When the Australian Constitution was drafted it was agreed that the Common-

wealth would exercise those powers mentioned in the document while the residue of powers — those not mentioned in the document — would be exercised by the States.

Until the Commonwealth Parliament passed laws on matters allotted to it under the Constitution, the States would have concurrent power in those areas (there were a few exclusive Commonwealth powers, such as defence). That is, the States would continue to enforce and pass laws about a variety of matters nominally within the Commonwealth sphere (e.g. insolvency, marriage and banking) until the Commonwealth found the time, inclination and reasons to exercise its powers.

The result of this scheme has been that real Commonwealth power has expanded consistently since Federation as the Commonwealth Parliament has passed laws in pursuance of its constitutional powers.

Most of these laws validly overrode existing State laws, but in some cases they exceeded Commonwealth power and were declared invalid by the High Court. The bank nationalisation and the Communist Party Dissolution Bill are famous examples of legislation in the latter category.

This expansion of Commonwealth power was contemplated by those who drafted the Constitution and was not an insidious, centralist power-grab.

Each time the Commonwealth passed a pioneering law, a State Premier would claim that State Rights were interfered with, and, if a Labor Government was in power, the claim would include warnings that Labor was about to do away with the Constitution and may itself be unconstitutional.

States' Rights have been a slogan in Australian politics for more than 80 years and although some well-reasoned States' Rights arguments have been made by distinguished High Court justices such as Dr H.V. Evatt and Sir Harry Gibbs, the inarticulate States' Righters have failed to realise that States' Rights do not exist independently of the Constitution.

States' Rights are negatively defined by the Constitution and when the High Court holds that the Constitution places a matter within Commonwealth power it is, ipso facto, no longer a State Right.

Which brings me back to Mr Gray and the Franklin Dam.

If the Hawke Government decides to pass a law to stop the Franklin Dam it may justify the law's validity by reference

to five of its constitutional powers, four of which are contained in section 51 which begins: "The Parliament shall, subject to this Constitution, have power to make laws for the peace, order and good government of the Commonwealth with respect to ..."

They are:

++51 (xx) Trading and financial corporations formed within the limits of the Commonwealth.

++51 (i) Trade and commerce with other countries, and among the States

++ 51 (xxix) External Affairs

++ 51 (xxx) The acquisition of property on just terms from any State or person for any purpose in respect of which the Parliament has power to make laws.

++ 96. The Parliament may grant financial assistance to any State on such terms and conditions as the Parliament thinks fit.

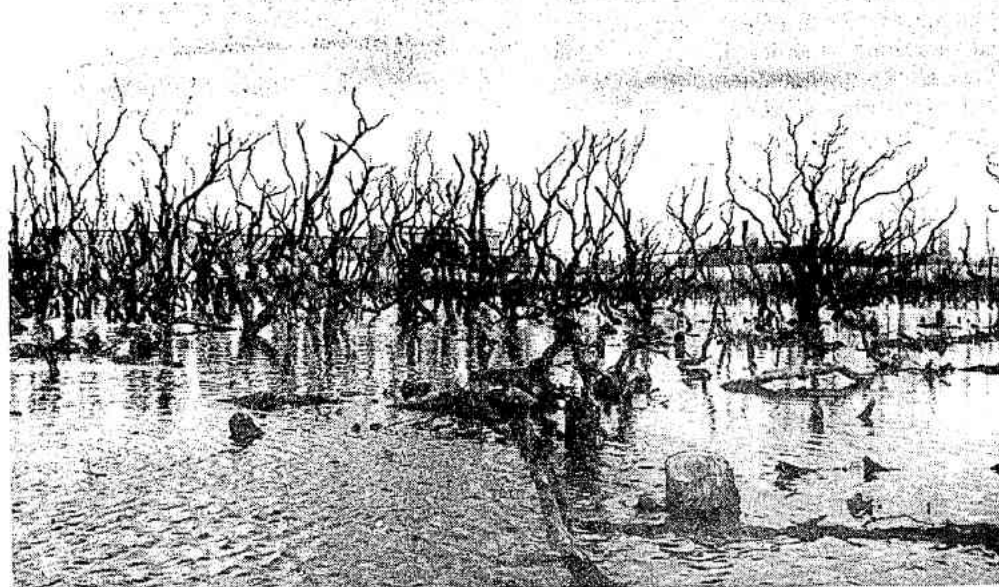
Opponents of the dam have focused on the external affairs power, arguing that since the Commonwealth has signed an international treaty which lists the Franklin River as part of the world's heritage, the Commonwealth has power to preserve the river in the course of its diplomatic functions.

They point to several High Court precedents which say that the Commonwealth can pass laws on areas normally within the jurisdiction of the States (racial discrimination and intra-State aviation) because Australia has signed international treaties on these subjects.

However, it is doubtful whether preservation of the Franklin as a wild river is really an issue of international or external concern, as racial discrimination is: see the Koowarta Case.

Moreover, a clause of the World Heritage Convention acknowledges and excuses the difficulties which Federal Governments have in implementing such treaties and it may be argued that this means the Commonwealth is not obliged to override Tasmania under the treaty. If there is no external obligation, there is no internal power.

This doubt will make section 51 (xx) decisive because if the High Court holds that the Tasmanian Hydro-Electric Commission is a "trading corporation", the dam can be stopped almost directly without resort to the uncertain reasoning of the external affairs power, the blackmail of conditional grants under section 96 or prohibitions on importing dam-building machinery under 51 (i).



It also averts the need to invoke the national implied power, a vague Commonwealth power to do all things appropriate to a national government which emerged from the Australian Assistance Plan case of 1975.

Of course, the legislation should be buttressed by references to all possible powers, but its linchpin should be 51 (xx).

51 (xx) served the last Labor Government well by justifying most sections of the *Trade Practices Act* and the Hawke Government will be aware of a recent High Court precedent which expands the ambit of 51 (xx) beyond what were hitherto thought to be its limits.

In December last year, the High Court decided that the Victorian State Superannuation Board was a "financial corporation" within 51 (xx) and therefore subject to Commonwealth laws.

It reached this conclusion notwithstanding that the Superannuation Board was a State Government body whose main function was not financial but consisted in providing retirement benefits to Victorian public servants.

The mere fact that it invested money on behalf of its clients was sufficient, in the opinion of the majority of the High Court, to make it a financial corporation.

The parallels with the HEC is a body corporate which borrows money, buys goods and sells electricity.

These borrowings and sales should make it a trading corporation, irrespective of any other character it may have as a dam-builder or State Government body.

As the Hawke Government tries temporarily to obstruct the dam under existing laws, somewhere in the imposing A Attorney-General's office near Kings' Bridge, a group of legal draftspeople are whispering the provisions of sections 51 to themselves as they prepare one of the most difficult laws ever to go before the House of Representatives.

Footnote: The legal battle over the dam has added pertinence for ANU law students as Professor Zines, that incorrigible centralist, has let the side down and joined the Tasmanian legal team. Will he smoke Ransom in front of the High Court and, if so, will the Bench solve that most vexing of problems: does Leslie Zines exhale when he smokes?



# subversive ecology

## ALTERNATIVE IDEAS FOR THE ALTERNATIVE MOVEMENT

I am the clown who mocks the court  
 Psyllid on Eucalypt leaf  
 Mocking those who feed me  
 Phytophthora of Banksia root  
 Growing old with each display of mirth  
 Dieback in sheep landscape  
 Keeping warm in castle of stone  
 Possum killed on road of darkness  
 Today I am the fool who cries  
 Dingo eats rabbit on sacred site  
 Tomorrow I tramp the vagabond woods  
 Cockatoo screams in silent forest  
 I hope I can survive the cold  
 Grey rain soaks the waiting land.

An appalling carelessness seems to be the scroll on which the environmental history of the last two hundred years is written. Only the most mercenary of cultures could have perpetrated such destruction and ugliness upon the Australian land without pausing to self-reflect or self-criticise. Consider the intense chauvinism exhibited in the theatre of the pub where after a day of environmental exploitation, the menfolk gather to act out the roles of the alienated. A humourist would perhaps find much of interest in the disjunction between people and nature here. A more appropriate response however, to the attempted destruction of Aboriginal culture and the attempted conscription of the land, would be one of a fiery satire, in which the protagonist laughs at himself for the first time.

Those people disenchanted with this state of affairs voice their grievances through well known channels such as alternative life styles, hip clothing, people movements, non violence and even discussions about socialistic change. These are all characterised by being minimally subversive to the standing order. The aim in this article is to introduce some of the ideas of environmental anarchism and to outline one strategy that would be maximally subversive to the establishment.

European man has considerably fractured the original landscape of much of Australia by the introduction of exotic species. Land has been cleared in order to support sheep, crops and pine trees to name but three examples. Advocates for reserving samples of 'naturalness' are concerned with a relatively small part of the continent. It would be much more fruitful to reclaim presently exploited land to natural regenerative processes.

This may be achieved by a form of biological control aimed at the primary economic introduced species. Devastating parasites and predators could be introduced into Australia to decimate the present populations of exotic animals and plants. Fungi and insects offer perhaps the most exciting possibilities in this regard. However nematodes, viruses, bacteria and other types of animals, should not be neglected as possible agents. An immediate short term plan would be to surreptitiously introduce those species most feared by Customs officials at Australia's entry points. Lists of potentially devastating pathogens that have not yet penetrated here can be found in the appropriate, easily accessible governmental bulletins.



There are many examples of successful biological control in the Australian scene. Hence there is a good basis for ideas in alternative biological control. One interesting case study concerns the introduction of a virus to control feral rabbits. Surely there must exist sheep viruses that are as potentially disruptive. In the case of pine trees, there was the successful control of Sirex wasps, which were very damaging to plantations, by means of other insect predators on Sirex and a parasitic nematode. Surely there must exist other lyncher species of pine that could be introduced or developed.

Much of the knowledge required for the application of alternative biological control lies institutionalised in a variety of scientific organisations such as CSIRO. Thus inside knowledge from the very core of the scientific establishment may result in the collapse of the alien agricultural and forestry systems that wreak such havoc on the archetypal Australian landscape.

The philosophical basis of the 'biological' control strategy outlined above is a direct reversion of the anthropocentric approach normally associated with conventional biological control. Alternative biological control is aimed at the control of species kept for human use that have disrupted previous ecological communities. Thus alternative biological control is fundamentally biocentric.

In the creation of subversive ideas a background understanding of the 'Missionary Complex' is critical. Much of what European man has done here in Australia (as well as elsewhere) has a missionary touch about it. It is self-righteous, condemnatory and salvation oriented. It is an approach to the world which creates its own psychological prison. The more imbued with missionary spirit one is, the thicker one has to build the walls of one's own prison. The missionary syndrome can be seen in obvious operation at outback missions. A more subtle form if it may be seen in those proponents, and there are many of them, of economic growth. Economic growth is seen as the quasi-religious solution to social and individual problems of unemployment, maladjustment and so on.



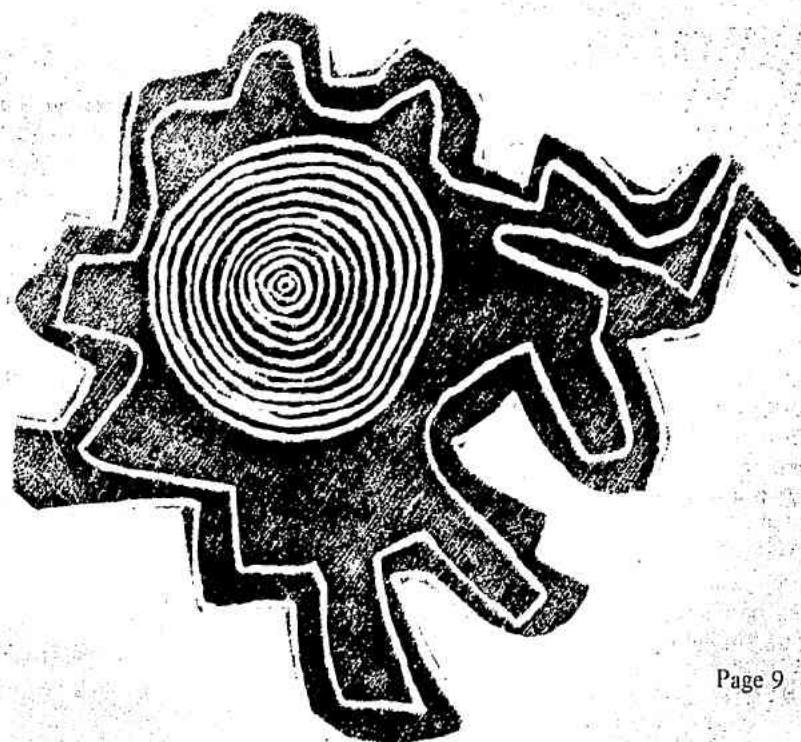
However by far the most horrendous monument to the Australian missionary people can be seen in the landscape itself. An example of dieback in the rural gum tree will illustrate this. Consider the enormous extent and impact of tree clearing in much eastern state agricultural land. Not only have the very archetypal qualities of the landscape been moulded anew but severe ecological problems have arisen. It is a source of further tragedy that a complex death awaits those Eucalypt survivors that have remained to provide the last shreds of an Australian sanity. The situation may be compared to a Messiah who having carried his or her wooden cross up a steep hill to be immortalized, finds the cross eaten rotten by termites.

Ironically it is this same missionary complex which could be used with devastating effect against the brotherhood. This is because the most subversive instrument of insurrection is that which comes from within the very core and consciousness of the ruling order. To put it in another way, it hurts most to be hit by one's own boomerang.

Alternative biological control would have considerable economic impact and hence sociocultural impact. In an anarchistic sense one would be involved in a progressive process of historical change. The question is raised concerning what is the prime underlying force behind history. Traditional Marxist theory would begin an analysis of historical changes in terms of changes in the economic infrastructure of society. Much of Marxist critique in art, history and politics starts with attempting to relate the underlying economic structure with the derivative superstructure of cultural phenomena.

More recent writings from the ecological movement have gone one step further, saying that the economic basis of society is itself built on an ecological foundation. Truly fundamental changes in history occur with shifts in a society's relationship to its supporting ecosystem. This in turn dynamically feeds back into changes in the means of production and consequent social and political structures. It follows from this line of argument that fundamentally subversive operations should be aimed at the interface between society and its supporting ecosystem. Attempting to change the political or economic structure by comparison is like playing with sand-castles too close to the sea.

Basil Schur



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# WOMEN and the SUMMIT

STATEMENT BY THE MINISTER FOR EDUCATION AND YOUTH AFFAIRS AND MINISTER ASSISTING THE PRIME MINISTER ON THE STATUS OF WOMEN TO THE NATIONAL ECONOMIC SUMMIT.

It is the aim of this conference to lay the groundwork for economic recovery and a better and more equitable future for Australians. My aim in this short address is to make three points.

First, the current economic crisis has had very different effects on different elements of the population: while some have done relatively well others have been hard hit and among those most gravely affected have been women and young people.

Secondly, if our plans were to result in a recovery that did not include the most badly disadvantaged, the results would not only be inequitable; they would also be inefficient in that they would fail to take full advantage of the potential of our workforce; and they would carry within them the seeds of future division, distrust and dissension within our society.

Thirdly, it follows that our policies and programmes for recovery must be so framed as to ensure that it is a genuine recovery, one that embraces all Australians, and indeed provides access to new opportunities for many who have never before been accepted as equal participants in the economic life of the country.

For many women and young people the recession arrived long before the more privileged sections of the community were aware of it. The threat — and the fact — of unemployment has been present for many of our young people and for women for almost a decade.

The facts — and their consequences — are set out in conference documents in the papers prepared by the Office of the Status of Women and the Department of Education and Youth Affairs (2nd Addendum to the Information Papers on the Economy) and in the papers circulated by non-government observer organisations — the National Council of Women of Australia, Women's Electoral Lobby and the Youth Affairs Council of Australia. They show:

• further drops in the already low participation rates of young people, particularly from low income groups, in the education system — as a recent OECD report noted "In Canada, Japan and the United States between 70% and 90% of the age cohort remains until the last year, or obtains a leaving certificate. By contrast, the percentage in Australia is 35%."

• high unemployment rates for women and young people — for girls of 15-19 the present measured unemployment rate is 25.9% and the average length of unemployment is continually increasing.

• the phenomenon of discouraged job seekers, 88% of whom are women.

• the disappearance from education workforce statistics of some 60,000 young persons.

• the marginal attachment of many young and female workers to the labour force and their over-representation in part-time and casual work — forms of under-employment.

• the preponderance of women and young people in low skill jobs which are vulnerable to technological change

the segregation of women and girls into a narrow range of jobs and occupations, many of which are contracting as a result of technological change, with the result that women compete against one another in a dwindling job market.

• the preponderance of women among low income earners

• the disproportionately high dependence of women and young people on welfare payments and benefits.

• a growing problem of poverty and homelessness amongst young people

• unemployment rates many times the national average persisting in most Aboriginal communities

Women and young people with only a marginal attachment to the labour force are in a very poor bargaining position. By and large they are treated as an expendable resource; for the most part they are not unionised and so lack the protection that union membership can provide.

They have few forums for putting their views, and no weapons to defend their positions.

Their exclusion from the relative influence and affluence of those in full-time employment today is reflected in the composition of nearly all the delegations of major organisations at this conference.

This imbalance makes it all too easy to envisage the possibility of a recovery which for lack of thought and planning left these badly disadvantaged groups in the same disadvantaged position. In fact data on past economic cycles shows that the upturn favours the already favoured. Indeed it will not be enough for us to return to the economic and social situation of Australia before the recession — too many women and disadvantaged young people have always been excluded from full participation in education and the economy. A return to the sixties would be no cause for self-congratulation.

In this respect equity and efficiency considerations are not in conflict with each other — arguments based on efficiency point in the same direction as the urgent needs of equity.

No society can afford to waste the potential skills of so many. We cannot acquiesce in a situation where many young people, now on the dole, will spend the rest of their lives without economic independence simply because the past years of recession have robbed them of training, experience and encouragement. We cannot continue to ignore the barriers and the structural discrimination which have denied us the contribution of many women and disadvantaged young people; barriers that the recession has not erected but which it has strengthened.

We need to provide opportunities to all of these excluded individuals if we are to develop the highly skilled, flexible workforce on which an industrialised country must depend.



It is in our schools, colleges and universities that the basic foundations for industrial resurgence in Australia must be laid. Those foundations are the skills and training which will be required for new and high technology industries.

While an improved and reorganised education and training system has a key role to play in economic reconstruction it will not always lead to participation in conventional employment; these skills can be used in other directions: for example in small, self-sufficient co-operative enterprises that reflect new forms of social organisation among the young.

Gainful employment for a larger number of people is also important for developing and sustaining consumer demand, and for reducing the annual welfare bill which now stands at over \$13 billion for the Commonwealth alone.

There is cause for grave concern about the long term dependence of so many women and their children on welfare payments. It is a dependence that not only robs the recipient of identity, self-esteem and independence but which condemns the family to poverty, deprives them of choice, and destroys their ability to contribute to our national well-being.

We cannot in the long term sustain our renewed economic prosperity in a situation where we are, like some other countries, divided into two nations: one composed of the relatively prosperous majority and the other a minority living on the border between unemployment and employment in meaningless jobs with bleak prospects.



Already we are faced with the problems of large numbers of disillusioned and discouraged young people. None of us can be proud of a society that sees homeless youngsters still in their early teens turning to crime and prostitution as a means of survival. In the long term the distrust and division that will occur if one portion of society is cut off from the fruits of recovery can only create tensions and destructive conflicts which will eat away at the very basis of our social cohesion and economic prosperity.

Thus, to turn to my final and more positive point: our task as government, employers and unions must be to build into our plan for recovery targeted programmes, special provisions and specific mechanisms to ensure that all Australians have the right to contribute to and share in the benefits of recovery. Such programmes, provisions and mechanisms must include:



WHO AUTHORISES AUTHORITY ANYWAY?  
NOW BIG BROTHER BEWARE  
LITTLE SISTER IS WATCHING — YOU.

• restructuring of the school system to promote more equitable outcomes for those — predominantly from disadvantaged families — who now leave school only to join the ranks of

• investment in skills training and retraining.

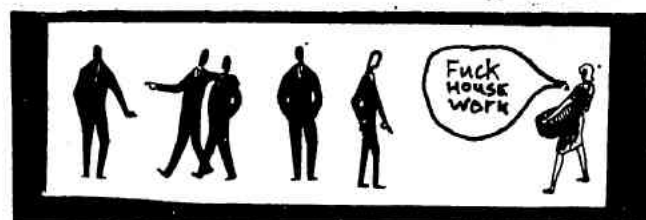
• restructuring and redistribution of opportunities within the labour force, even with the assistance of employers and unions, by the passage of legislation prohibiting discrimination and attacking structural discrimination through affirmative action plans.

• job creation schemes directed to disadvantaged groups, provisions for equal access in capital works programmes reflect the unemployment structure of the local community.

• encouragement of the creation of rural and urban-based co-operative enterprises and the training of those who opt to participate in such activities alongside the conventional production process.

• investment in labour intensive community services, in education and in health, especially in disadvantaged areas.

This can be done if there is the will to do it within the framework of the wages/prices accord and without significant extra expenditure. But it cannot be done without a transfer and redistribution of resources, nor without the co-operation of the powerful interests represented at this Summit. Equity as well as efficiency requires that we forego some of our rewards so that those who have been long excluded can both benefit from and contribute to our national reconstruction.



# Women and History



## Combined programme and newsletter Australian Women at Work

### May-June programme

#### Monday 6th June

Leslie Haviland (Anthropology)  
The trade in women: the recruitment and conditions of Aboriginal domestic servants in turn of the century Queensland.  
Evening meeting (6.00pm) A.D. Hope Building, Room G41.

#### Friday 10th June

Lunchtime get-together and short summing-up of first semester meetings.  
Union Bridge 12.30 - 2.00pm  
Come and bring your ideas for 2nd semester plans or just get to meet everyone.

#### "Women at work" series

Those of us who have attended the talks on women at work, or some of them, have listened to a somewhat depressing history, common to all occupations, of

low wages, low work expectations, discrimination against married women, discrimination against women in top positions in the hierarchy, conditions which are only now starting to change. The summing-up meeting of 10th June will describe the problems more fully, and we hope suggest some solutions.

#### What next?

We hope also at the summing-up meeting to get some feedback from members of the group on what kinds of papers they want to hear during the second semester. We have several possibilities and would like to hear members' opinions. It has been suggested that we break away from the series format, and have a group of assorted talks. Some of the options are to continue the women at work theme as we have at least two possible topics, or to discuss the history of women in politics, on which topic we would be delighted to have suggestions, offers of papers, expressions of interest, or to discuss marriage systems in various cultures,

a topic which appeals strongly to one of our guiding lights, and where again we would be happy to know of expressions of interest, offers of papers, etc. If anyone, or a group of persons, has any suggestions for other themes which could be pursued, we will be happy to hear them.

#### In search of the counter-seminar

We would like to emphasise that the papers given at our seminars are open, and that our speakers are asked to speak at a reasonably general level so that the audience from whatever discipline can listen, understand, respond and query. We are all familiar with the seminars in which speakers and audience alike are out to show off and score points; we aim to provide an alternative to this. We prize our open atmosphere, in which ideas and information are freely exchanged across subject areas without speakers sitting on those who ask an 'ignorant' question or others trying to rubbish the speaker. So do feel free to contribute your own thoughts; the chairperson will bring the

discussion back to the point if it gets too technical or wanders too far afield. In the Women at Work series, there has been a tendency for papers to be attended by those with a particular interest in, say, secretaries or librarians, but the papers are presented with a view to drawing out general points about women and work, and the series was arranged to allow flow of discussion based on cumulative knowledge. But this has only happened for the few who attended most of the talks, hence our disillusionment with the series idea.

#### Group library searches

There has been much publicity from the University Library about the benefits of the many computer data base searches available. These though useful are costly, and it may be that while one member of our group would find a search on her/his particular interest expensive, by sharing the costs of the search with other members with related interests, several people would benefit.

#### Commercial break

Finally, a mention of a local publication which could be of interest to members, e.g. a recent issue contains an article on Aboriginal domestic servants.

Hecate: a women's interdisciplinary journal, published twice yearly by the English Department, University of Queensland St Lucia, Qld. 4067.

Individual subscription is \$5.00 p.a. or \$3.00 per copy, from the above address. Copies are also available from Smith's Bookshop, Northbourne Ave. Civic.

#### Contact phone numbers:

Edyth Binkowski, Classics, ANU (49)  
2063 or 81 2484

Suzanne Dixon, Classics, (49) 2913.


Robin Joyce is overseas this month, but will be back in June to help with the running of the group

bizarre



Comic

**Radical Reflections**  
A PBS PRESENTATION



SUNDAYS AT 6:30 A.M. ON  
**Channel 9**

GOOD MORNING! TODAY'S QUESTION FOR OUR PANEL IS: "HOW CONSCIOUS IS THE WORKING CLASS OF ITS HISTORICAL MISSION?"

SID?



WELL, SYLVIA, IGNORING FOR THE MOMENT THE FACT THAT PROBABLY NONE OF US AGREES ON EXACTLY WHO THE WORKING CLASS IS, MY CANDID ANSWER IS: "SOMEWHAT".

AH SO - CARE TO ELUCIDATE?



IN BRIEF, CERTAIN SECTORS ARE, AND OTHERS AREN'T.

THANK YOU SID, LLOYD?



I'M NOT SO SURE I AGREE. IN FACT I'M UNCLEAR AS TO WHETHER THIS SO-CALLED MISSION IS HISTORICALLY DETERMINED OR A QUASI-METAPHYSICAL CONSTRUCT!



HMM! GOOD POINT! NORA?

I'M AFRAID THAT BOTH MY COLLEAGUES HAVE FAILED TO ADDRESS THE KEY POINT HERE!



NAMELY, ISN'T THERE A SOCIAL CONTRADICTION AT WORK WHICH IS DEEPER THAN CLASS?

AND THAT IS? ...



OBVIOUSLY THE DIFFERENCE BETWEEN PEOPLE WITH BLUE EYES AND THOSE WITH BROWN! NOW, I'VE ALWAYS FELT LIKE PEOPLE WITH BLUE EYES WERE SHALLOW - LIKE I COULD SEE RIGHT THRU THEIR HEADS!



YOU KNOW, I THINK NORA HAS A POINT THERE ...

NOW JUST A GODDAM MINUTE RUB ...

LET ME FINISH PLEASE!



NEXT WEEK: "ADORNO ON ASTROLOGY" - WHIM OR PARADIGM?

# UNDERCURRENT

## Singles 7"

### Allnitters. Hold On. Powderworks

From one of Australia's premier SKA bands comes a good tight boppy single. It would be predictable if it wasn't for the added colour and depth of the female vocalist (who is actually in the band but always seems to miss out on Canberra gigs. Strange).

### Dinah Rod and the Drains. Somebody in my drain. Secret.

Very peculiar haunting SKA come reggae music. Sounds just a little like the Specials before their demise. It has a creeping organ which gives a sinister and paranoid feel also. Altogether different and worthwhile.

### Spitfires. Rumble in the Jungle Festival.

A lot of Australian groups seem to have a predilection for good ol' 50s Rock n' Roll. God knows why because in the main it is embarrassingly dreadful. Bumble in the Jungle is of this ilk. If you like this kind of music OL 55 are much more entertaining.

### Screaming Meemies. Stars in my Eyes. Propeller.

This is one of a handful of very good disco songs doing the clubs at the moment. Initially it sounds derivative of Thomson Twins, Tears for Fears etc. but turns out to be a refreshingly original song.

### The Moodists. The Disciples Know Red Flame.

As their name implies this band creates the mood of bleak days and black clad people waltzing the dance of death on suspended plate glass at funeral time. But apart from all that it's got a good beat and it's pretty interesting.

### Peter and the Test Tube Babies. Zombie Creeping Flesh. Tripper Records.

Pogo till you throw. For a Punk record this is incredibly over-produced (a la Americana). You can't make head nor tail of what the singer is groaning on about and it has the diversity of a brick wall. Wouldn't bother.

### Agents. Seven Samurai Venice Beach.

Another one of those self important Sydney bands so full of it that on record it sounds pretty ordinary. They're probably a lot better in concert but then again I'm a strong believer in the unlikely.

### Idiom Flesh. Holiday. Rama Records.

Like the last record I think this is one of those "rushed out for our fans" type thing. However it has a good haunting beat and intelligent use of synthesizers with assorted clicks and ops. Not bad.

### Progression Cult. New Blood EP. Method

"Punk ain't fashion" and it goes on and on and on. Sounds like the Violators on Mandrax.

### Human League. Fascination. Virgin The Farmer Boys Muck it Out EMI Paul Haig. Heaven Sent. Island.

If you're keen on the idea of production line music (like putting a rivet in the chassis of a car) then here are three in the series of tasteless 80's chic.

### Fun Boys Three. Our lips are sealed Chrysalis.

Seeing as Terry co-wrote this song for the Go-Go's it's no surprise that the Funboys have given a whirl. It is downplayed a lot and sounds just slightly macabre. I think it's even better than the original.

### The Beat. Can't get used to losing You. Go-feet.

Again another remix, and again it's a lot slower and more sparse. It's basically rhythm guitar and vocals but gets ruined by the Mantovani string accompaniment. The original was bearable but this is just saccharin.

### Kenny Everett. Snot Rap. RCA

With all this self important Messaging and WHAMing going on all over the place it's good to see Sid Snot taking the piss.

"You make it up as you go along.

Nobody knows if you're doing it wrong.

You can chuck in a word like circumcision Because we ain't going in for Euravision.

## Concerts

### Domestic Dirt/D-Minor and the Dischords/ Lene Lovich, 30.4.83 ANU Union.

Domestic Dirt are a band I hadn't heard of before but they are one who will be seen around quite a bit I hope. They are an all female band and sing about women's issues, women in general, and themselves as individuals. Their music is refreshingly light with a good foot tapping funk beat. They were a bit messy to start off with and the creature on the mix desk failed to recognise both guitar and organ. But as the set progressed, these things were ironed out, the band got better, and so did the audience response. In all, a good start to the evening's entertainment.

I thought the days of the sleeveless, denim clad, bulge in the pants, guitar hero had disappeared. But no, D-Minor and the Dead Heads are right out of that mid-seventies rock n' roll shit I sort of hoped had gone forever with the advent of 1977. Incredibly dull.

What a pleasant surprise it is to see a performer who is just so down to earth, and brilliant at the same time. This was the story with Lene Lovich. Her set included all favourites from Lucky Number to New Toy, and her latest single, Only You. Ms Lovich and her band were energetic and full on for the whole concert. In her film clips and interviews I've always had the impression she was a real poser. But on stage she was in an ever good mood and reacted to the audience more as a person than a rock star. Her band didn't fancy themselves as anything but musicians committed to producing good music (no guitar hero's thank god). Lovich's presence and charismatic appeal coupled with the excellent music came together in producing one of the best concerts I've seen at the Union for a long time.

### The Allnitters, ANU Union, 22.4.83

Unfortunately I arrived too late for the first band but by all accounts I didn't miss much anyway. From their whirlwind tour of the MIA and surrounding districts (did I say that?) the Allnitters skanked on. This Sydney SKA band delivered a bright and effervescent dance set ranging from the speedy 'tongue in cheek' Allnitters theme to the impassioned reggae of Junior Murvin's 'Police and Thieves'. Between songs the band showed a keen wit and repartee among themselves, and literally carved up any moronic statement a crowd member offered. In all the band themselves are brilliant entertainers and musicians. I have but one criticism. Essentially, the Allnitters are a pub band, and they thrive in that environment. Using the refectory (come warehouse) was a definite mistake. Unless you're catering for the countries big bands the Uni Bar is a much more intimate and accessible environment.



## BELLE STARS

### Soggy Porridge. How Can I tell you EMI

This is a slow melodic piece, emphasising the trying and failing of not being able to communicate in a relationship.

"How can I tell you what's on my mind

How can I tell you how will you know."

The strong use of bass is quite refreshing. On the other side is the theme from Soggy Porridge and it's a good solid rock song.

### Heaven 17. Temptation. Virgin

From the King whizzos of the synth world explodes another punchy and interesting dance song. Complemented by Karol Kenyon's passionate singing the BEF have delivered again.



### Toni Basil. Street Beat. Virgin.

She should stick to choreography or whatever the hell it is she does.

### The Belle Stars. Sweet Memory. Stiff.

"Many times I've tried, tried explaining

The way I feel you know I've really tried

Just sitting up, up all night talking.

Don't you think the well has run dry."

Again the Belle Stars continue to deliver their brilliant up-tempo funk music. This is at least as good if not better than 'Sign of the Times'.

### Bad Manners. That'll do Nicely. Magnet.

Here are one of the few SKA bands who use the original blue beat style music but never become boring or predictable. This song is somewhere between Moscow and Notting Hill Gate. The B side "Monster Love (dub)" is a very pleasant and easy to listen to reggae instrumental.

### Piranahs. Easy come, Easy go. Dakota.

Calypso music, with that underlying London tongue-in-cheek swagger about it.

"Saving up, it's all a fuss.

End up getting hit by a bus."

It's about time we saw a few more English bands that exploit such a brilliant sense of humour.



• THE MOODISTS



### Machinations. Esteem. White Label

I think many of us have been waiting for this album for quite some time. After seeing them live with tightly paced clever pop music it's gratifying to see that that punch has found its way on to 'Esteem'.

Esteem:

"Youth slips from my body as I speak  
from the corner of my eye  
to the corner of the street  
looking for something beautiful  
looking for nothing — beautiful."

It is an up-tempo number where a person still has a strange sort of self respect even though he/she may have lost that peculiar something only youth knows. Reflective and probing organ playing gives added depth to these sentiments.

"Pressure Sway" has just been released as a single and in liveliness and zest easily outstrips the now very tiring 'Average Inadequacy'.

"Transient" tells us how not only transient life is, but also how those things that have gone before are meaningless — 'Ants feet in the city, a scuttling from one place to another, sometimes at random, sometimes determined, but never staying very long in the one place. It's a novelty to discover "a new place". Transience, I think, is something underlying but very potent within us all.

'Castle Hunting' I found to be a bit too slow and deliberating.

"Got to get some petrol  
Looking for castles in the snow." It seems that this is when the song's main character was in England looking for castle in Chesham or Newport. Really don't understand why anyone would want to write a song about it though.

"Jack" harks back to the beatnik era of LSD, hitch-hiking, hell to skelter.

"Take it back Jack Kerouac  
I'd like to taste some 1960's LSD." A fun song with slightly tongue in cheek styled lyrics.

'Terminal Wharf' opens with a slow deep pulsating organ. The guitars interweaving caresses give this song a sadness and slight horror.

"They passing slow over Heaven  
Sometimes looks the same  
In the dark of the night living awake  
Watching the opposite grain  
Another case of amnesia."

"The Hurt" is of love and pain and the need; "you're relying on those things felt before". This person has built upon a need eventually kidding themselves of their self assuredness: "Nothing's dying; you're relying, On no feelings left at all." Trying to rationalise feelings never works in the long run. Eventually the "Jets come screaming over your head again". This song is a little faster than most of the album's material. It remains subtle, unobtrusive and I'd even venture to say its Machination's best song to date.

In all 'Esteem' is a very satisfying and worthwhile album.

### Albums

#### Spear of Destiny. Grapes of Wrath. Burning Rome.

When the brilliant 'Theatre of Hate' folded Kirk Brandon (singer, guitarist) and Stan Stammers (bass), with new drummer and saxophonist, formed Spear of Destiny. Brandon, with his last venture showed us that he was a man of incredible honour and one who never let anything go unquestioned or unstated. Theatre of Hate's music had a strong emphasis on bass and saxophone equally supported by Brandon's vocal dexterity and the crashing tom-tom beat of one of the best drummers in the new music (best example is their live "He who dares wins" LP). The whole came together as one of the most potent and original forces in modern music in the wake of the 1977 furore.

Spear of Destiny show us that Brandon has a better grasp of the ideas and beliefs which were beginning to flag a little towards the end of TOH. The music, while still utilizing the same instruments is more deliberating, careful and draws on some 19th and early 20th century classical movements. "The Wheel", opening side 1, has that chaotic, hollow, haunting endless merry go round feel:

"Lullaby from heaven as the wheel goes round

Echoes from your future  
There's love inside the circus  
There's fun on the carousel."

A slower funk song is 'Roof of the World' "Just when you thought you had it made Someone came along and now it's gone I know it's how the world gets along But somehow it's wrong."

It is one of those songs of sad realisation; the fact that greed and perceived needs take over feelings of genuine affection and humanness

"You'll get along standing on the Roof of the World."

ARIA sees Spear of Destiny using classical elements and there by doing puts this new music into a Grand Tradition. That's the impression I get at least. As to their success or failure it's very difficult to say. This album is one of the most complex I've ever heard. 'Solution' gets back somewhat to the Theatre of Hate sound. Plenty of tom-tom drumming but now Brandon is using his guitar as a guitar; unlike TOH where he used it simply as a rhythm instrument.

"The silence in a lover's ecstasy  
Inside when time ceases to dream  
Through death to life in a scream  
Quietness raped by the solution in its scheme."

'The Murder of Love' uses that sixties beat boom 'Love you do' music. Ironically it is about two people who live together but all love has gone. They continue kidding themselves in this void by staying together out of habit, or perhaps that very elusive thing we call security.

'The Preacher' tells of probably Brandon's peculiar form of love/hate relationship with God or Heaven or the cloth or something. It's not a particularly good song or maybe it's just that my metaphysics are't quite up to scratch.

What does our penultimate moment mean?

"Would you sigh for a moment before you die,  
Would you fight for a moment before you die."

These are the sentiments of "Omen of the Times", and it does make you think.

"The Man who Tunes the Drum" and "The Flying Scotsman" (on side 1) are the two songs on their first single. If you're feeling a bit dubious and confused over this review (like myself) then that would be a good indicator as to what Spear of Destiny are about. "Grapes of Wrath":

"Shuddering his wife lay,  
Hid in her bed  
As in a fever her man rushed to the press  
Grapes cried and shrieked in the crush  
His vine of rage are the Grapes of Wrath  
His vine of rage."

I hope I've given some indication as to what Spear of Destiny and their debut album 'Grapes of Wrath' are about. I'm still a little unsure as to the success or failure of one of the most ambitious ventures I've heard in the last year or so. Whatever else, Kirk Brandon is both poet and visionary.

### PRESS RELEASE:

This is a new sub-section I shall include each issue. Underground bands who have just released albums and singles or are coming to Australia or Canberra will be looked at.

'The Celibate Rifles' from the north coast have released their debut album SIDEROXFLO. It comes out on a new Sydney label "Hot Records". To quote the PR "Strong influences are Radio Birdman, The Stooges, MC5, and Lenny Bruce and to a lesser extent Tony Joe White and Del Shannon. Bit weird? Well they say they've got a sense of humour too, so it can't be all that bad. Also on Hot Records is the Benders LP "E". They don't label their music jazz but strong influences are Coltrane's 'A Love Supreme' 'Miles Davis' 'In a silent way' and 'Live Evil', and Ornette Coleman's 'Body Meta'.

The return of our prodigal sons is upon us. Opening an Australian tour at the Trade Union Club in Sydney on 2nd July are The Laughing Clowns. Slight changes have been made to the line up, notably the return of drummer Jeffrey Wegener (from his recent stint with the Birthday Party). To coincide with the Clowns' return they are releasing a four track EP "Everything that flies . . .". Looks like we're going to get a bit more decent music back on the club circuit.



The Laughing Clowns

I am again also indebted to IMPACT RECORDS for the co-operation in the use of facilities and records.

Thank you,  
Marcus Kelson

**'ARCHAEOLOGY OF THE DREAMTIME'**  
by Dr Josephine Flood.

'Archaeology of the Dreamtime' is a book about prehistoric Australia and its people, with emphasis on the heritage value of Aboriginal sites and their conservation. Dr Flood's five years' work as an archaeologist with the Australian Heritage Commission has given her a national perspective on Aboriginal culture and its value as part of the National Estate. The National Estate is a broad, comprehensive concept, including all those places which have "aesthetic, historic, scientific or social significance or other special value for future generations as well as for the present community".

Aboriginal heritage is a highly significant part of the National Estate, and this book will help to open the public's eyes to the value of that heritage.

**World Heritage Sites**

'Archaeology of the Dreamtime' covers archaeological sites from every state and territory in Australia and features three World Heritage Places. These are the Kakadu National Park in the Northern Territory with its magnificent rock paintings, the Willandra Lakes region of western N.S.W. with its evidence of ice age ritual and ancient campsites, some more than 30,000 years old, and South West Tasmania, with its unique archaeological sites of international significance.

**South West Tasmania**

'Archaeology of the Dreamtime' is the first book to describe the ice age Aboriginal occupation in caves of South West Tasmania discovered in 1981 and 1982 by Dr Rhys Jones and other archaeologists from the Australian National University and the Tasmanian National Parks and Wildlife Service. Human occupation in \*Kutikina (previously

Fraser) Cave goes back almost 20,000 years. Excavation of less than one cubic metre of the floor in huge Kutikina Cave produced a hundred times the number of stone artefacts previously found in any other Tasmanian ice age site.

There is also a further archaeological discovery in South West Tasmania so recent that it is not included in this book or indeed published anywhere as yet. This is the finding within another cave of even older human occupation. In the Australian National University's recent archaeological expedition to the Franklin River Valley, a small excavation was carried out in cave No. F66, or Deena-Reena, meaning tear-drop, the Aboriginal name proposed for this site by the Tasmanian Aboriginal Centre. Deena Reena Cave is even larger than Kutikina, and promises to be just as, or even more important. Radiocarbon dates just received from the Australian National University Radiocarbon dating Laboratory reveal that the remains of ancient campfires discovered are in excess of 20,500 years old.

This is a vital part of the heritage of the Aboriginal people of Tasmania. The sites give a unique picture of the culture of Aboriginal people during the ice age in this, the most southerly portion of the world then inhabited. They are among the richest early archaeological sites yet found in Australia, and are therefore of both national and international significance.

"It is for such strong reasons as these that my Government is committed to doing everything in its power to preserve this world heritage area," said Barry Cohen, Minister for Home Affairs and Environment at the launching of *Archaeology of the Dreamtime* on April 19.

## THE FUTURE OF THE COTTAGE

# SECOND MEETING

... a series of meetings to discuss the role of the Cottage in student welfare will be held:

**WED MAY 25<sup>TH</sup> 1 PM**

MEETINGS ROOM (UNION)

ALL INTERESTED PEOPLE ARE URGED TO ATTEND

\*\*\*\*\*

ANU STUDENTS' ASSOCIATION

MEETING

"THE GREAT EDUCATION DEBATE"

WEDNESDAY JUNE 1st,  
8pm in the UNION BISTRO

BE THERE!

\*\*\*\*\*

AID BODY WELCOMES INQUIRY INTO AUSTRALIA'S OVERSEAS AID

BUT CRITICAL OF COMMITTEE MEMBERSHIP

The Australian Council for Overseas Aid has welcomed the establishment of a high level committee to review Australia's overseas aid program, but has called on the Foreign Minister, Mr Hayden, to broaden the membership of the committee.

In a letter to Mr Hayden, ACFOA Chairman Richard Alston said "ACFOA's member agencies believe humanitarian concerns should be paramount in the aid program and the social impact and effectiveness of aid are of greater importance than short-term cost effectiveness concerns. In line with these views, may I request that steps be taken, if possible before the first meeting on Friday, to broaden membership of the committee so that the humanitarian aims and objectives of the aid program are adequately represented within the committee's membership.

"Non-government agencies have considerable experience in aid delivery especially to meet the basic needs of poor people in developing countries" explained Mr Alston.

"ACFOA believes that the committee would benefit by having a further member with experience in aid delivery," he said.

In welcoming this inquiry, ACFOA has also released a study entitled 'Crisis in Overseas Aid', which contains the Council's response to a recent Parlia-

mentary Committee's report on the administration of Australia's aid program.

In the pamphlet, ACFOA expresses concern on four issues, viz:

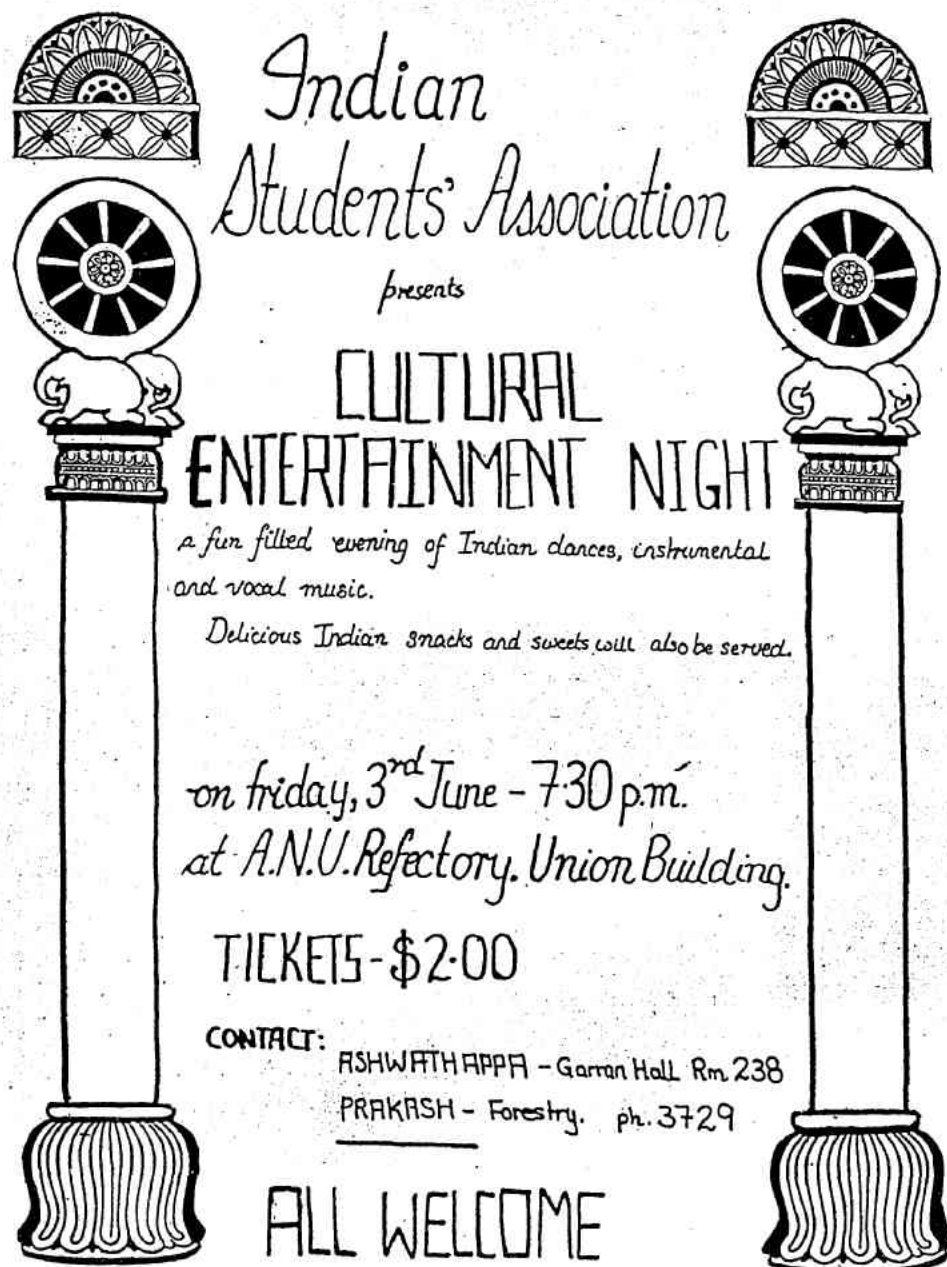
(1) the need for clearly defined and interpreted aims and objectives for Australia's aid program

(2) the public accountability of the aid program

(3) the provision of adequate resources to the Australian Development Assistance Bureau (ADAB) to administer the aid program.

(4) the autonomy of ADAB and the separation of aid policy and programs from the day to day political considerations of the Department of Foreign Affairs.

The pamphlet also points out that in the last decade, Australia's aid program has been subject to 15 different reviews, as well as being handled by seven different departments and four separate administrative structures. In response to the Parliamentary Accounts Committee report, tabled in October last year, ACFOA called for the Government to give urgent attention to the implementation of the recommendations. Such action will now be postponed till this Aid Review Committee reports at the end of 1983.



*Indian Students' Association*  
presents  
**CULTURAL ENTERTAINMENT NIGHT**  
*a fun filled evening of Indian dances, instrumental and vocal music.*  
*Delicious Indian snacks and sweets will also be served.*  
on Friday, 3<sup>rd</sup> June - 7:30 p.m.  
at A.N.U. Refectory, Union Building.  
TICKETS - \$2.00  
CONTACT: ASHWATHAPPA - Garran Hall, Rm. 238  
PRAKASH - Forestry, ph. 3729  
**ALL WELCOME**

Special  
Woroni Liftout

# Focus on CENTRAL AMERICA & THE CARIBBEAN



## U.S. Involvement

A few months ago US trained ex-National Guardsmen of the Somoza regime invaded Nicaragua. These troops are being materially supported by the Honduras army, and border conflicts between Nicaragua and Honduras are escalating. As the US magazine *Newsweek* acknowledged late last year, the Honduran military is intimately involved in American plans to de-stabilise the Sandinista Government of Nicaragua. Specifically, the *Newsweek* article made explicit the activity of the CIA in directing Honduran and ex-Somoza forces against the Sandinistas.

The attack on Nicaragua by some 2,000 right-wing counter-revolutionaries of course did not take the US Government by surprise. President Reagan made sure that any potential aid to Nicaragua would be cut off by having the US navy go on a massive military exercise in the Caribbean just at the time of the invasion. Furthermore, he has gone out of his way to produce some of the most amazing Cold War speeches ever in order to ideologically discredit the Nicaraguan Government.

There is presently a real threat that the conflict will be regionalised to include all of Central America. The US rhetoric about Soviet bases and the Cuban threat certainly gives these developments the potential for dramatic escalation into nuclear confrontation and armament.

After overthrowing the dictatorship of the Somoza family in 1979, the people of Nicaragua have made great gains in the areas of food and land distribution, literacy, and in furthering the ideals of democratic participation. As long as the Nicaraguan people assert their right to self-determination, however, American political and economic hegemony in the Central American region is threatened.

The following article by Will Firth puts the American presence and US military aggression in the Central American region into a broad historical perspective. The article indicates in a concrete fashion how the US Government has engaged in systematic efforts to establish control over the peoples of Central America and the Caribbean, and how war and war-related activities involving the US have to be seen first and foremost in the context of the exploitation of the Central American peoples for economic and political gain.

We see daily reports in the press about US intervention in the Americas, or 'involvement' as the capitalist press euphemistically puts it. Yet US imperialism has used its military and economic might to grossly interfere in the affairs of other states and peoples since the first half of the 19th century.

In 1823, with the approval of Congress, the so-called 'Monroe Doctrine' laid claim to the role of the United States as leader of the whole of the Western Hemisphere, including Central and Latin America. The 'Monroe Doctrine' was simply a statement of US foreign policy by Senator Monroe. The 'Monroe Doctrine' in effect legitimized the intervention by the US in the affairs of any country which it saw fit.

Previously, in 1803, the US had purchased the fertile lands of Louisiana for a small price from France. In 1811 the US seized half of Florida, which belonged to Spain, as a 'makeweight' to Louisiana.

By 1848 the US had seized more than half of Mexico's territory after two years of aggression.

There are numerous examples of how US imperialism has manipulated Central American and Caribbean countries since the end of Spanish colonial rule in the last century.

**Example 1 — Puerto Rico:** The Spanish American war of the late 1890's forced Spain to release many of its colonies in the Americas. A treaty was to come into force in 1899 to give the US control of Puerto Rico, but the US went against the treaty and in 1898 seized the colony, proclaiming to the Puerto Ricans that it would bring liberation, justice and humanism, and destroy colonialism.

The US military command obtained absolute power over Puerto Rico and local self-government was dissolved.

All US laws became binding for Puerto Ricans, and new Puerto-Rican laws had to be ratified by the US Congress. In 1900 a puppet civil government was set up and the continuation of US economic domination assured. Throughout the period from 1900 to 1938 Puerto Rico seems to have remained basically subordinate to US interests.

**Example 2 — Nicaragua:** In 1879, work on the Panama Canal was begun. To prevent any country from building a second canal between the Pacific and Atlantic Oceans and to ensure that the countries in the vicinity of Panama remained friendly to US interests, the US was obliged to keep an eye on Nicaragua.



# WIMMIN IN REVOLUTION

As in all patriarchal cultures and societies, Central American and Caribbean wimmin suffer a form of oppression which is particular to wimmin and which only doubles their exploitation as members of the proletariat in capitalist societies. However, despite the recently frequent reports in the mass media, as well as the coverage afforded in much of the radical press to the plight of the people of Central America, there has, to date, been very little information available on the specific experiences of wimmin in these countries.

In an effort to fill this gap and to break the silence which surrounds the situation of Central American wimmin, CISCAC has recently begun to collect, examine, organise and publicise the information that is currently available.

The following articles are the result of the first stage of this ongoing project and are intended to provide a broad and preliminary understanding of the battles and issues which have, and still do confront the wimmin of these countries.

Because we still have a lot to learn on these questions, and because there is

still much work to be done, CISCAC would be pleased to hear from anyone who has information regarding, or an interest in the situation of Central American and Caribbean wimmin.

## WIMMIN AND THE NICARAGUAN REVOLUTION

One of the outstanding features of the Nicaraguan revolution has been the immense participation of wimmin.

In the final uprising of 1979, just over thirty percent of the Sandinista National Liberation Front (FSLN) guerrilla army fighting in the mountains were wimmin, many of whom established and commanded guerrilla battalions. Many more wimmin worked in the urban regions of Nicaragua, being the primary participants in the people's militias. These militias were organised in local neighbourhoods and were responsible for gathering, storing and supplying the guerrillas with arms and medical supplies, as well as doing extensive political and organisational work for the various FSLN urban resist-

ance groups established throughout the nation.

Wimmin did not participate in the Nicaraguan revolution simply as individual heroic wimmin. They were organised and active within their own wimmin's organisation, AMPRONAC (the Association of Wimmin Concerned with the National Problem), which was established in 1977 and successfully united wimmin from the FSLN and the bourgeoisie opposition. This organisation was in fact of crucial importance in the development of the revolutionary struggle.

Prior to 1979, the FSLN was a clandestine organisation and therefore could not openly work towards organising the masses in Nicaragua. As a solution to this problem, intermediate organisations were created which devoted themselves to achieving the goal of mass mobilisation. AMPRONAC assumed an important role in this process.

Although AMPRONAC was not initially organised around issues pertaining to wimmin only, it rapidly became a crucial avenue by which Nicaraguan wimmin could become directly involved in the revolutionary process. It was also a central site for the raising of consciousness of these wimmin — both as revolutionaries and as wimmin experiencing a form of oppression particular to wimmin. One of the leaders of AMPRONAC has described this process in detail:

The organisation was started with about sixty members. Its purpose was to defend human rights in Nicaragua and to denounce the brutal crimes of the dictatorship. From November 1977 to January 1978, it organised

mass meetings of protest and demonstrations. In January of 1978, a group of women relatives of 'disappeared' individuals occupied the offices of the United Nations of Managua.

AMPRONAC participated in the occupation which lasted two weeks. Then the occupiers were forcibly dislodged with tear gas and bullets. This action brought us a spurt of growth. Many working class women sought to join AMPRONAC.

During the period from February to April 1978, AMPRONAC became a mass organisation of women. It called for a national women's week in March 1978 — an action whose emphasis was on the overall struggle to free our country. But this call responded to a necessity for Nicaraguan women, that of basing the pillars of the equality of her sex on her equal participation in the construction of a new Nicaragua.

We wanted to reach the masses, specifically the masses of women — the women workers, peasants and housewives. Our aim was to help them understand their exploitation and to make them conscious of the need for women to participate in the struggle . . . . Our line continues to be one of support to the revolution.

Probably the most important change in the lives of Nicaraguan wimmin since 1979, a change for which the work of AMPRONAC is largely responsible, has been the new opportunities wimmin have had to become organised and involved in all aspects of the new life in their country. As pointed out by Glenda Monterrey, a prominent worker in the Association of Nicaraguan Women (AMNLAE):

Before, many women were afraid to get involved, because of the ferocity of the repression and also because of the submission and second class status we have been relegated to. But today

Nicaraguan women have much greater opportunities to get involved. There have been big changes.

The extensive participation of wimmin in all levels of the army, government and industry testifies to this.

Upon the overthrow of Somoza's dictatorship, the people of Nicaragua inherited a country in ashes. From a population of two-and-a-half million, forty-thousand were dead, one-hundred-thousand wounded, forty-thousand children were orphaned and two-hundred-thousand families were homeless.

With amazing energy and enthusiasm the wimmin's movement threw itself into the task of national reconstruction, one of its main aims being to draw the largest possible number of wimmin into this process. It was at this point that AMPRONAC was renamed AMNLAE — the Association of Nicaraguan women "Luisa Amanda Espinoza" — named after the first woman militant of the FSLN to have been killed in combat. By April, 1980, this organisation had gained seventeen thousand members from all over the country.

In undertaking the tasks of national reconstruction, the AMNLAE has repeatedly stressed that, although the FSLN has a deliberate policy of encouraging wimmin to organise, its own organisation is nevertheless autonomous. It participates actively in all major national campaigns for improved health, literacy and economic conditions, but does so with specific regard to the particular needs of wimmin. On this basis, the present priorities of the AMNLAE lie with the struggle to integrate wimmin into production, with equal wages and conditions, to establish public laundries and childcare centres in every community, and to force the adoption of equitable divorce laws as well as the abolition of all laws restricting wimmin's access to abortion.

Despite the significant gains for Nicaraguan wimmin arising from the revolution, large problems still exist, particularly with respect to the degree to which wimmin are incorporated into the workforce — the only avenue by which they will achieve economic independence and the first step towards total self-determination.

Glenda Monterrey addressed this problem when she said:

It is our opinion that the women Nicaragua, besides being doubly exploited, are also doubly heroic. Our wimmin get up in the very early hours, take care of all their children's needs . . . then they go to work, and they come back in the afternoon to yet more housework. And these compañeras, when they do not also work outside the home, get no recognition for their domestic work. Then there are the women who work in the factories or in agriculture. Some people complain that we produce less than male workers. This shows how little they understand of the life of a woman, who starts working the minute she gets up and the comes home from work to the same number of undone jobs. The fact that they are working hard is not recognised by men, their families, or by society as a whole. We think that this type of work must gradually be changed into collective work and must be seen as socially valuable by the rest of Nicaraguan society.

At present, the economic problems facing a technologically under-developed and poor Nicaragua do not allow the revolutionary government to undertake all



# THE STRUGGLE CONTINUES

of the special projects devised by wimmin's organisations to alleviate the burdens described by Glenda. Therefore, although the government has enacted statutes assuring wimmin of, among other things, paid maternity leave and free, 24 hour child care, the AMNLAE still has many important battles ahead of it. The complete liberation of Nicaraguan wimmin must, in this context be seen as a process. The daily development of the revolution, and the continuing existence of a strong, active and independent wimmin's movement are the best, if not the only, guarantee that this process will continue.

The immediate and direct involvement of large numbers of wimmin in the Nicaraguan struggle was unquestionably crucial to the success of the revolution. It was also the first step towards Nicaraguan wimmin taking control of their own lives and taking responsibility for a revolution which was, in a very real sense, their own. Most particularly, it was a significant step towards wimmin demanding and achieving the right to organise and become strong for their people but also for themselves.

While it is certainly true that wimmin achieving and defending their rights depends in the first place on winning and consolidating the people's revolution, the wimmin of Nicaragua are also realising that there is now another revolution to be fought — the revolution to free wimmin from their specific oppression as wimmin.

Lisa Macdonald



## WIMMIN IN CUBA TODAY

The lives of Cuban wimmin have been transformed since January 1st, 1959 when the US backed dictatorship of Batista was overthrown. This is because one of the main goals of the Cuban revolution has been the full integration of Cuban wimmin into that society on the basis of full equality, not only in the laws and theory, but also in practice.

In August of 1960 for example, the Federation of Cuban Women (FMC), an organisation which has played a key role in efforts to broaden the horizons and increase the consciousness and self-confidence of Cuban wimmin, set out to encourage wimmin to attend schools for adult education. This was done as part of a campaign to wipe out illiteracy in Cuba. The FMC also established a movement called the Militant Mothers Campaign, a movement which was organised on a house by house basis in the cities and countryside of Cuba and which has been directly responsible for increasing the literacy rate of Cuban wimmin by about sixty percent. Wimmin were encouraged, as part of this programme, to join the workforce and to take part in government policy making by expressing their opinions, needs and wants through the FMC.

Because the FMC was an organisation led by and made up entirely of wimmin, most of whom had never before participated in politics or other public activity, it provided, for the first time, a place where all wimmin could discuss, without inhibition, the problems they faced as wimmin and enable them to formulate plans for changes which would alleviate these problems.

In the twenty-two years since the FMC was set up, its membership has grown from forty-six percent of Cuban wimmin in 1959 to eighty percent, or two-and-a-half million wimmin over the age of fourteen years in 1982. This increasing popularity of and support for the Federation can be largely attributed to

the gains it has achieved for wimmin in Cuba since the revolution.

Of particular importance amongst these gains was the introduction of the Family Code which requires Cuban men to share equally in the household chores, including the education and care of children in order that wimmin may, if they wish, participate fully in the workforce or in adult educational studies. The code also provides pregnant working wimmin with six weeks paid maternity leave prior to the birth of her child, as well as three months paid leave afterwards and a guarantee of returning to the same job for up to a year from the time of birth. In addition, the Family Code eradicates all laws against homosexuality.

Further gains made by the FMC and which have attracted much support from wimmin include the establishment of free 24 hour child care centres which are equipped and staffed to accept children from the age of six weeks, the building of public laundries where washing can be dropped off on one day and collected the next, and the setting up of government subsidized public dining rooms which are attached to schools and workplaces.

After a great deal of campaigning by the FMC, free contraception and abortion is now available to all wimmin who request it, regardless of their age or marital status. To complement these changes, sex education programmes are run regularly on radio and television, and are taught in all Cuban schools.

Finally and significantly, the use of wimmin's bodies for advertising purposes is now illegal.

Throughout the FMC's campaigns on these and other issues in their battle for equal rights for wimmin, both the government and the Cuban media have been consistently supportive.

Despite these gains, however, many problems are still to be overcome if Cuban wimmin are to achieve full equality. Although it is a necessary step, to radically change a society requires much more

than the introduction of progressive laws. The attitudes of Cuban society towards wimmin and wimmin's rights and roles in their society must be transformed, for, even twenty-three years after the revolution, chauvinist attitudes are still the Cuban wimmin's biggest obstacle to liberation.

It is worth noting, for example, that although eighty percent of all wimmin in Cuba are active members of the FMC, only thirty-two percent of all wimmin participate in the workforce, only forty percent of these wimmin are unionized and only thirty percent of the revolutionary government are wimmin.

The reason for this low representation is basically twofold. Firstly, the economic limitations experienced by Cuba, and which are largely the result of a twenty-three year long trade embargo placed on Cuba by the US, make it very difficult to actually institute many of the material changes recognised as important by and for Cuban wimmin. Secondly, the legacies of a largely and devoutly Catholic population, as well as an extremely macho and sexist culture are still clearly evident in the general attitudes towards wimmin and their 'rightful' place in society.

The fact that the responsibility for child care and domestic labour still lie primarily with wimmin in Cuban households — despite the introduction of the Family Code — has been recognised by the revolutionary government. Over the years since 1959 and at the instigation of the FMC, government committees have conducted a number of major national studies into this problem, all of which have concluded that it is the domestic responsibilities of wimmin which have most hampered their participation in community debate, decision-making and programmes of action. On the basis of these reports, and following a great deal of (ongoing) public debate, a national 'Ideological Campaign' was established in 1975. The broad objectives of this campaign, which was proposed as a long term project, are to educate the whole Cuban

population on the facts of wimmin's oppression, on the need for the liberation of wimmin and on the roles that men and wimmin must play towards this end.

Such an explicit and broadly based campaign is unique in international politics and has caused a huge amount of heated debate. As one young Cuban woman said:

It is true that combatting prejudices and stereotypes is a very long process, because it is not just changing someone's opinion about something, but changing the way people live. Of course, few Cubans believe that by simply making something the law or putting something on the books means that it will happen, but with the law on our side, Cuban women are given encouragement to speak out for their rights — in the family, at work, and in society as a whole. Moreover, discrimination against women is punishable and these laws can be enforced as part of the battle for equality.

The wimmin of Cuba have gained much since their people's revolt twenty-three years ago, gains which have only been possible through their own efforts as revolutionaries and as wimmin. There is still, however, a long and difficult battle ahead if they are to achieve their demand for total self-determination. As the FMC says, "we will have to exist until discrimination and all its vestiges have been totally eliminated".

Cuban wimmin have suffered a great deal. But they are strong and wise as a result. They are also confident and they will win.

Zoe Zillis



In 1893 the leader of the Nicaraguan liberal government, Jose Santos Zelaya, attempted to restore the unity of Central American countries, to develop the Nicaraguan national economy, and to institute mild internal social and economic reforms.

As part of this ongoing process, Nicaragua borrowed heavily from Britain in 1909, and offered Japanese companies to consider building a canal to link the two oceans. At this time American monopolies like United Fruit controlled only 15 percent of Nicaragua's banana plantations, bananas being the major export crop at the time.

The reformist government was subsequently rocked by a mutiny in late 1909 led by Jose Estrada. In 1919 the US blockaded Nicaraguan ports from land and from the sea in support of the mutinous forces. The mutineers eventually established a government which was recognized by the US. Many years of brutal, repressive rule followed, continuing until 1979 when the Somoza regime was finally overthrown by the Sandinista revolutionary forces.

**Example 3 - Cuba:** In 1898 Spain's colonial domination of Cuba was liquidated by the Spanish-American war. The US proceeded to dominate Cuba's main export industries (sugar, tobacco and mining). US trade barriers eventually ruined Cuban manufacturers and undermined the development of national industry. In 1900, electoral laws instituted by the US recognized the right of the US to interfere in Cuba's internal affairs. They also prevented Cuba from gaining any privileges, on a national as well as on a domestic scale (i.e. civil rights), without prior US agreement. In 1902 a pro-US president was installed and US occupation forces withdrew, but the economic domination and the suppression of socially-progressive elements continued.

The election of a conservative government in 1912 meant even greater economic enslavement. In 1917 US marines crushed a large, popular revolt and occupied strategic installations. In 1933 a strong revolutionary movement threatened the government of President Machado. Unable to resolve the crisis, Machado and his government were forced to resign by a revolt initiated by the military, Bourgeois landholders and US diplomatic sources prevented power from passing to the people and declared martial law, while concentrations of US troops and naval units offshore intimidated the revolutionary forces.

US military and economic domination of Cuba continued until the final overthrow of the Batista regime and the victory of the revolution in 1959.

**Example 4: The Dominican Republic:** In 1903 the US established a firm foothold on the economy of the Dominican Republic. The Dominican Republic had been formally independent of Spain since 1844. Under the threat of US military intervention, 1907 saw further US control over the finances, foreign trade, and customs of the Dominican Republic. In 1916 the major cities of the Dominican Republic were seized by the US navy after the election of a government whose supporters were not sympathetic to the 'grand plan' of the US in the region. World opinion forced US forces to withdraw in 1924, but by then the US had secured the necessary conditions for the maintenance of the repressive regime it had introduced. In 1930 a loyal servant of US imperialism, Rafael Trujillo, became Dominican president.

The Dominican Republic retains a 'democratic' government, which is basically subordinate to US interests in the region.

Similar events and conditions as those described in relation to Puerto Rico, Nicaragua, Cuba and the Dominican Republic are occurring in the region to this day. In 1983 in Honduras, El Salvador, Costa Rica, Haiti and other countries in the region, the economies are largely controlled by US monopolies. These countries are ruled either by a military junta or a token 'democratic' system such as in El Salvador, where any party left of centre is not allowed to register for elections, let alone exist. The candidates for any election are generally candidates from the military or from pro-US conservative parties.

Under most of the Central American regimes progressive movements are rigorously suppressed, leaving open revolutionary struggle as the only means for social reform.

At the moment, the key site of revolutionary struggle in Central America is in El Salvador. The US-backed junta has been unable to counter the forces of the FMLN (the Farabundo Marti National Liberation Front) and other progressive movements. The revolutionaries have actually gained control of major towns and whole provinces in the last few months.

Direct US military intervention in El Salvador is a real possibility. Recently it was reported that the US embassy in El Salvador had requested all US citizens to leave the country. This is a sign of impending trouble. This kind of request was issued in Cuba during the unrest preceding the victory of the revolution, in the Dominican Republic in 1965 before direct military intervention by the US, and in Vietnam before the bulk of US forces were committed.

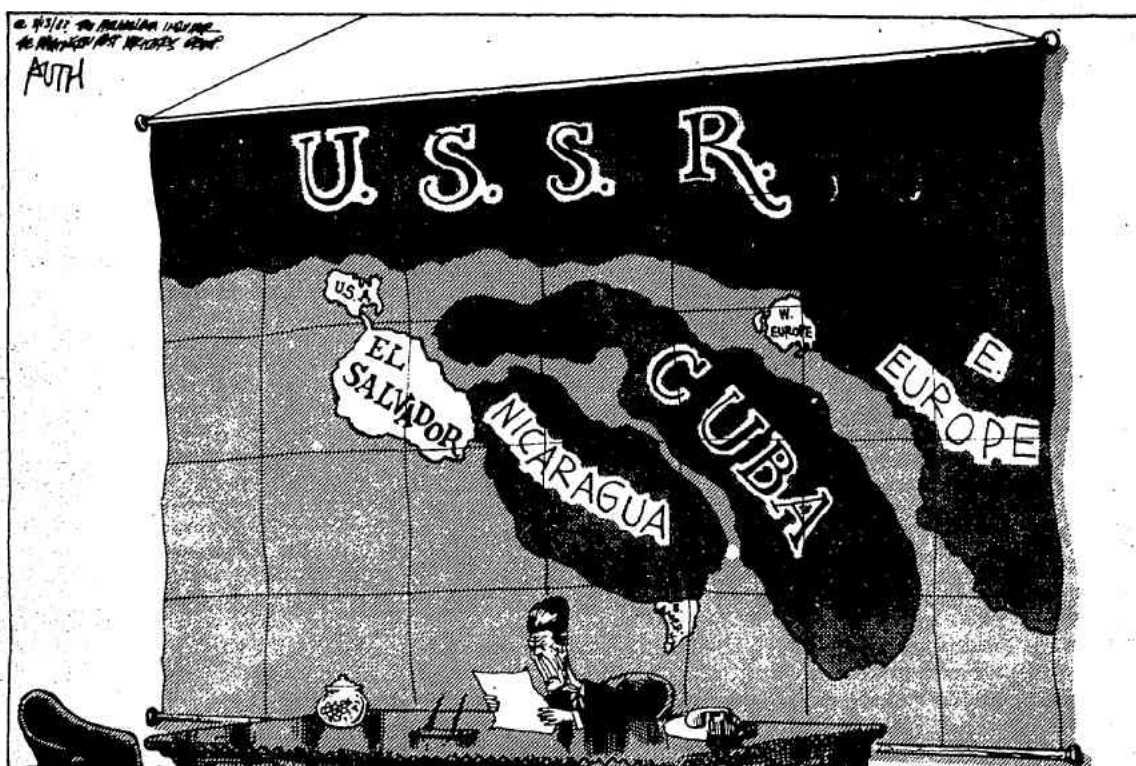
The US cannot afford to lose any of its Central American 'colonies', nor to have another Cuba or Nicaragua in the region. Not only do the countries of Central America and the Caribbean produce valuable cash-crops, they also hold reserves of oil and strategic metals. The US, for example, is relying on Guatemala to supply 10% of US oil needs in 1990. The facade of a 'crusade against communism' in the region fails to obscure the deeper economic and strategic stakes.

The US is, however, reluctant to 'send in the marines' after the experiences of Vietnam, and with an influential Peace Movement at home, it could prove to be 'electoral suicide' for Reagan, at least initially. A more likely happening would be the use of a right-wing, CIA-backed mercenary force to fight the revolutionary forces in the region. Somozaist ex-national Guardsmen could well provide the backbone of such a force, operating for the US, but without being readily identifiable with it. Large mercenary forces of this kind were used in Vietnam before the conspicuous deployment of US forces.

The United States has had a long history of political, economic and military involvement in Central America. Over the centuries, US intervention has been characterised by a disregard for human rights and dignity and a conscious effort to prop up repressive regimes in order to maintain exploitative economic practices in the region.

As part of an international solidarity movement, people in Australia must voice their opposition to the US domination in Central America. The degree of moral indignation at US intervention, and the support we provide for the struggle of the Central American peoples for self-determination, are instrumental in challenging continued American economic and military aggression.

Will Firth



If you are interested in finding out more about the struggles of the Central American and Caribbean peoples or are interested in joining our group, the Committee in Solidarity with Central America and the Caribbean, CISCAC, come along to our weekly meetings on Tuesdays at 4.30 in Kingsley Street 'D'-Block. There is also a bookstall set up most Wednesdays from 12 until 2 in the foyer of the Union Building. Alternatively, you can contact John from our group at 49 2755 (w) or 47 8813 (h), or write to PO Box 606, Dickson ACT 2602.

Cover photo of Revolutionary Slogans in Nicaragua, and photo of protest rally against the invasion of Nicaragua, by Warwick Fry.

### Apolitical Intellectuals Otto René Castillo [1936-1967]

One day  
the apolitical  
intellectuals  
of my country  
will be interrogated  
by the simplest  
of our people.

They will be asked  
what they did  
when their nation died out  
slowly,  
like a sweet fire,  
small and alone.

No one will ask them  
about their dress,  
their long siestas  
after lunch,  
no one will want to know  
about their sterile struggles  
with "the idea  
of the void"

no one will care about the way  
they ontologically acquired their funds.  
they won't be questioned  
on Greek mythology,  
or about the self-disgust they felt  
when someone within them  
began to die  
the coward's death.  
They'll be asked nothing  
about their absurd  
justifications  
born in the shadow  
of the total lie.

II  
On that day  
the simple men will come,  
those who had no place  
in the books and poems  
of the apolitical intellectuals  
but daily delivered  
their bread and milk,  
their tortillas and eggs,

those who mended their clothes,  
those who drove their cars,  
who cared for their dogs and gardens,  
and worked for them,  
and they'll ask:  
"What did you do when the poor  
suffered, when tenderness  
and life  
burned out in them?"

III  
Apolitical Intellectuals  
of my sweet country,  
you will not be able to answer.

A vulture of silence  
will eat your guts.  
Your own misery  
will gnaw at your souls.  
And you will be mute  
in your own shame.

[Translated by Margaret Randall]

## CHILD CARE — WHO CARES?

Child care, particularly campus child care, is an issue of growing concern to post-school students around Australia.

With the mature age student population explosion in the late 70's the number of student parents has increased dramatically but generally without an accompanying increase in the size and number of on-campus and close-to-campus child care facilities.

Blame for the poor provision of child care on campus can, in most cases, be affixed to the disinterest in the issue shown by many male-dominated campus administrations and the Fraser Liberal Government's placement of increasingly tight restrictions on the availability of Federal funds for child care purposes since 1975.

With the recent change in the political complexion of the Federal Government and the growth of the child care lobby on campus we now more than ever need to re-examine the issues underlying the concept of universally accessible child care and to develop strategies for increasing access to child care in the light of such discussion.

The issues underpinning the notion of on-campus childcare can be divided into two distinct, but inter-related areas: of equality for women and access to education.

Child care is an equality issue because in our society women are primarily responsible for the care of children. Lack of child care provision has for centuries deprived women of access to employment, education and training.

Childcare is an education issue because lack of access to adequate child care facilities effectively denies access to those responsible for the care of children.

Battles for child care provision have always been fought and drawn strong opposition from conservatives who see child care as a threat to the nuclear family and what they see as women's place in the home (read the kitchen).

Methodologically suspect researchers in the 50's and 60's purported to prove that 'maternal deprivation', claimed to be consequence of child care, damaged the emotional development of children. Sub-

# CHILD CARE

sequent research has shown that it is quality rather than type of care or relationships experienced which will either limit or encourage a child's later development. Where the evidence should have served as an argument for the upgrading and extension of childcare facilities, the 'maternal deprivation' thesis was a thinly veiled attack on women — it asserted that women with young children should be engaged full time in their nurture and not intrude on traditional male domains such as the workforce.

Attitudes for child care, both community and Government, have shifted dramatically in Australia in recent decades. Over the past fifteen years philosophies underlying the provision of childcare have moved from a notion of welfare service to one of a universal service.

Historically the provision of child care has been justified as a means of solving pressing social and economic problems of particular groups (of particular families or particular needs of industry). For example, to rescue children from squalor, to provide a workforce in wartime, to enable welfare or low income families to be self-supporting, to retain special skills in the workforce (e.g. nurses, teachers).

The welfare emphasis of child care services was based generally on a belief that the care of children was the responsibility of parents and that the State assumed its universal educational responsibility when children reached school age.

The sixties saw these notions seriously challenged. Universal child care was promoted as a public good allowing the reciprocal growth and development of the family and the community emerged. The rebirth of the women's movement saw increasing demands by women for liberation from traditional roles.

ite the general lack of child care

services on Australian campuses, some institutions are in a far more favourable position than others.

The Australian National University in Canberra, for instance, has five different child care units, each catering for the needs of different sections of the campus population.

Yet with the massive increase in part-time, mature age and women students at ANU, some of these units have waiting lists, for child care, of two years or more. This situation is repeated around the country, on campus which provide some form of child care service.

Groups seeking funding for services on campus have struck a classic piece of bureaucratic buck-passing in recent times. The principal body advising the Commonwealth Government on Post-school education, the Commonwealth Tertiary Education Commission (CTEC) has, in its advice for the 1982-84 funding period, expressed "... doubts whether expenditure on child care centres can be regarded as strictly educational ..." and gone onto make the following recommendation:

"The Commission does not propose to recommend capital or recurrent educational funds for child care centres. Groups associated with tertiary education institutions which are seeking assistance for child care facilities should apply to the Office of Child Care".

This recommendation was adopted by the Government despite the fact that the CTEC Commissioners in their contact with the Office of Child Care were told that:

"It did not necessarily include students as a class in its list of priorities for child care support."

As previously mentioned the Office of Child Care has since, on the basis of the Spender Committee recommendations, rejected over 400 submissions for child care funding.

So telling campus groups to apply to the Office of Child Care is really a deceitful way of telling them that no funds will be made available.

The recent election of the Hawke Government changes the tenor of the debate about government funding of child care. The ALP in its policy platform stresses a commitment to the expansion of community child care. Whether this political commitment is translated into a financial reality will depend on the lobbying abilities of women and pro-child care groups outside, and inside, the Australian Labor Party.

An increase in community child care will not, unfortunately assuage the pressing need for on-campus child care recognising that the Office of Child Care does not include students as a class in its list of priorities of need for child care support.

Yet on-campus child care is an immediate need if women, and more parents are to have access to post-school education. The ALP can have an immediate effect on this situation by forcing the CTEC to remove the guidelines which presently restrict universities, CAEs and TAFE institutions from using recurrent and capital grants for child care purposes.

That child care frees parents and particularly mothers to engage in education, training or employment is undeniable. An Australian Bureau of Statistics Survey of Persons not in the Labour Force, conducted in November 1975, estimated that 285,000 women then not working would have been interested in employment if suitable child care arrangements had been available. While no figures are available on the number of women who would further their training or education if child care was available, we can only imagine that their numbers would be considerable.

The most telling statements of the changing public conceptions of child care came from the Royal Commission on Human Relationships Report which argued, that, 'the responsibility for child care should be shared between the family and the community', and 'community child care should not be regarded as welfare or crisis care, but as a public utility to which each family and child should have a right'.

With a growing need to find new sources of labour for an expanding economy, the McMahon Government established a Children's Services Programme under a new Child Care Act. Funds were provided for the establishment of a range of children's services, including day care centres. An Interim Committee for the Children's Commission was abolished by the Whitlam Government in 1974, to provide funding for a range of community-based childhood services.

The election of the Fraser Government in 1975 saw the demise of most progressive moves in child care. The Fraser Government's approach to child care and to the community's perception of a 'social wage' in general, was motivated by a 'user pays' analysis. The growth of child care in the seventies and the Fraser Government's winding down of its involvement in children's service needs to be seen in the light of the nature of recent child care funding. The child care services budget has declined by 50 per cent in real terms since 1975. Few new services have been funded and existing services are struggling to survive. The cost of meeting present demands for child care services has been estimated at 30 million dollars (about half the cost of a Harrier Jump Jet).

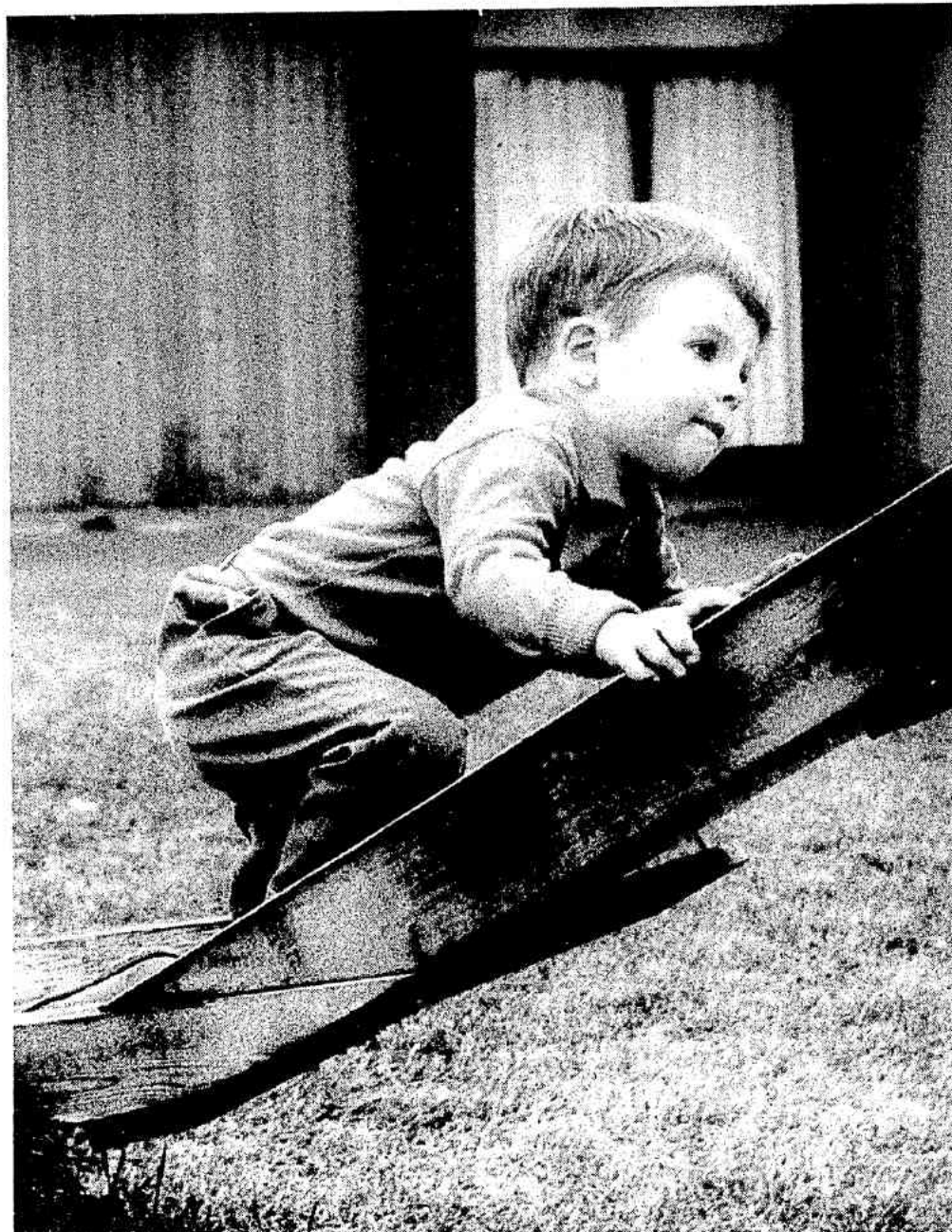
A committee under the chairmanship of a NSW Liberal backbencher, John Spender, was established to review the Children's Services Programme. Recommendations of the Spender Committee Report include repeal of the Child Care Act (1972) and the subsidisation by Government of commercial child care dismantling the structures for Federal responsibility in the area. Over 400 submissions for the funding of child care facilities have recently been rejected on the basis of the Spender Committee's recommendations.

On campuses around Australia the child care situation is bleak. A survey conducted by the Part-time, External and Mature Age Students Organisation (PEMSO) in 1980 revealed that of 89 campuses participating in the survey 44 offered no organised child care. A recent report from the Federation of Australian University Staff Associations (FAUSA) indicated that some fifty per cent of post-school education institutions offer no child care services. No Australian university currently records information about students' dependent children, and this obviously leaves big gaps in Administration's knowledge of student needs and ability to service them.

A Commonwealth Department of Education survey in Technical and Further Education revealed that a third of female students in that sector were responsible for the care of dependent children. Despite this fact child care is virtually non-existent in the TAFE sector. A survey of student parents at Melbourne University in 1977 revealed that one in eight students were parents and that there was a high level of dissatisfaction with existing child care arrangements. The Melbourne University survey showed that dissatisfaction with current facilities most often revolved around cost (31%) or the unsuitability of hours (21%).

In a society allegedly committed to the concept of equal opportunity, the CTEC's assertion that expenditure on child care is not a strictly educational nature is nonsensical. The value of a post-school education to which parents, and particularly mothers, are denied access, needs to be seriously questioned.

Greg Giles  
National Co-ordinator,  
Part-time, External & Mature Age  
Students Organisation



# SYDNEY DANCE COMPANY

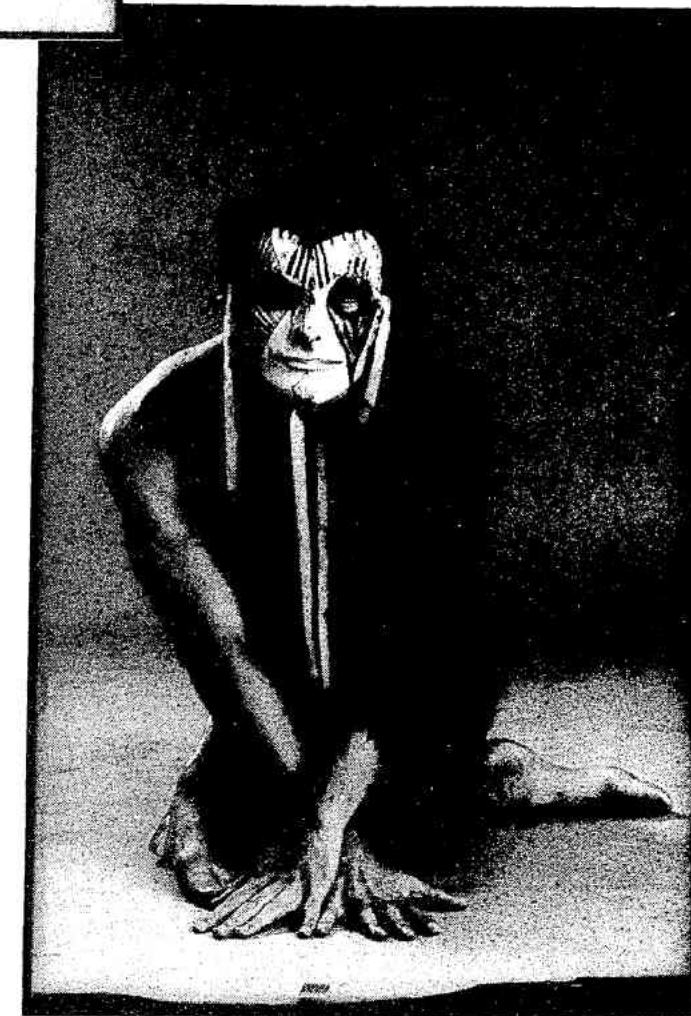
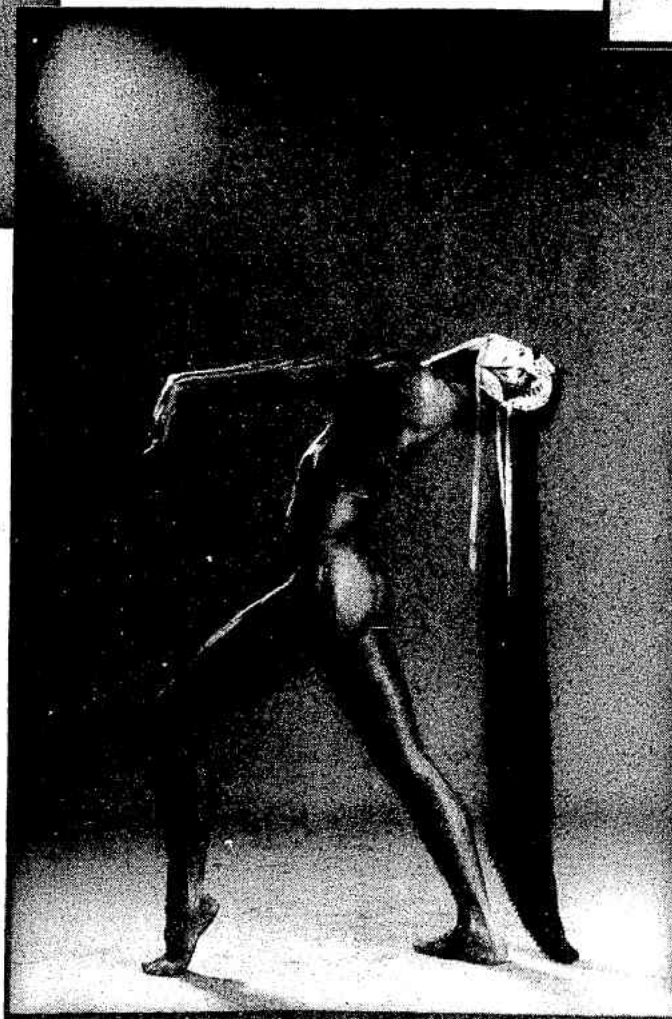
CANBERRA THEATRE June 1-4

Over the last year or so it has become fashionable in certain circles to speak of Graeme Murphy as a genius. No mean feat that — to be known as a genius in one's own lifetime. Even in an industry not short on hyperbole, it is difficult to think of another instance where that term has ever before been accorded a working artist by his contemporaries. But then the world has produced few choreographers of Murphy's talents. His ability to move an audience, to leave them totally exhilarated or totally exhausted is a rare quality — especially in a medium considered as esoteric as dance.

Murphy is obsessed with the transience of human existence. The meaningful is the physical. Men and women are ruled by their passions. In Murphy's world there is no "Rational Economic Man . . ." It is as though he is trying to distil the essence of human nature into a 30 minute or 60 minute dance sequence. His ballet *Wilderness* is a good example.

Set to Bela Bartok's Music for Strings, Percussion and Celesta, the dance fairly sweeps the audience from elation to despair and back again. It is men and women alienated from their environment alienated from each other. Life after high-tech and the neutron bomb.

Only Murphy knows what was in his mind when he created it. Containing the movement during the creation of "Wilderness" was an enormous task for him. The force and energy of the work strike out from the stage like an atom split, harnessed then out of control. Once the work was completed Murphy became withdrawn and introverted. The work was no longer his. "Wilderness" is a master work. You can see it at the Canberra Theatre June 1-4.



# Australian Union of Students

## THE THIRD AUS EXECUTIVE MEETING

Part of the democratic structure of AUS is a National Executive which represents student interests between Annual Council and monitors the work of national officers. The third Executive Meeting was held over April 29th, 30th and May 1st and the following are some of the highlights.

### 1. President's Report

Most of Julia Gillard's time has been spent on fighting for AUS in the recent Wollongong referendum. Fortunately this was a victory for AUS as Wollongong University decided to stay in the union.

### 2. Student Services Australia

The National Student Discount Scheme is progressing well and should be operating in August. Some concern was expressed at the lack of differentiation between member and non-member campuses in the scheme.

### 3. Education Campaign

Planning began on the AUS National Education campaign. The object of the campaign is to restore tertiary education after the cutbacks of the last government and to make the ALP honour its election promises. To this effect a log of claims has been drawn up consisting of:-

- Increase and extend TEAS
- Campus based childcare
- Abolition of the overseas visa charge

- Part-time, Mature age and External Students
- Campus based loans

- Innovation in education.
- Student Health
- Student representation
- Education funding
- Compensation for amalgamated institutions.
- Expansion of enrolments.

Such an approach will give campuses and regions the opportunity to choose the issues on which to concentrate.

### 4. Women's Department Worker

The following motion was passed:- "That the Executive agrees to the upgrading of the Women's Department Worker to include research responsibilities; this being implemented by applying a 15% loading to the current (28 April 1983) salary (subject to negotiation with the ASWU and FCU) and that this be done in accordance with the terms negotiated in the staff agreement." Connors/Women's Officer.

This was commendable as a matter of industrial justice to the worker concerned.

### 5. Education Conference

The recent curriculum conference was discussed. It was disappointing that most of the decision centred around finance/organisation matters and so little was said about what a good conference it was or its implications for AUS.

### 6. Youth Policy

AUS is cautiously moving towards a comprehensive youth policy that extends beyond education to broader problems facing young people. While there are potential dangers in the area such steps are very encouraging.

### 7. Campus Resolutions

AUS has a policy mechanism in campus resolutions that involves a referendum of constituent organisations to ratify/initiate policy. Following a motion from the Students' Association, ANU Executive members were critical of the timing and procedures of the latest campus resolutions. They should be done better next time.

Finally, Executive meetings discuss many day to day matters that are not interesting enough to write about in an article. Contact Jane Connors or Bill Redpath if you want to know more. Overall, the Executive is working far better than it has in the recent past and AUS seems to be moving in a more progressive direction.

In Union,

Bill Redpath  
Jane Connors.



## Co-Counselling Introduction

- Have you often wanted to help another person, but been unsure about how to do so?
- Are you good at supporting other people but find it difficult to get good support for yourself?
- Did you know that the potential you've always secretly believed you have can be made to work?
- have you wondered how you can stand up to; and interrupt, the oppression that goes on around you?

If you have been asked yourself such questions, then Co-Counselling has a lot to offer you. It is a system that many people are using to take charge of their

lives, learn to trust their own thinking, and reach the goals they want.

If you're interested in learning about the techniques and theory of co-counselling, come to an introductory talk. There are already two groups meeting each week and a third will be starting next term. If you cannot make this talk and you're interested, contact Neil Adams at any time, at the Counselling Centre, ext. 2442.

DATE: Wednesday 1st June

TIME: 1.00-2.00pm

PLACE: Counselling Centre,  
BYO lunch/friends.

## Women mourn rape in war 175 arrested

Attempts by women to mourn their sisters raped in war brought forth strong resistance and some violence from the state forces on Anzac Day.

Following the lead of Canberra women in 1981, the feminist movement made serious efforts to add a new dimension to Anzac Day as a day of national mourning.

In Sydney, police secured a court injunction in efforts to prevent a women's contingent intent on mourning the widespread rape of all women in all wars.

Although this contingent had established that its intentions were peaceful, and its aim was "to mourn", not to "protest", the Police Tactical Response Group and the Special Branch were called out to deal with the more than 300 women who marched.

Prior to the court hearing, the *Sunday Telegraph* had misquoted Rosemary Pringle from the organising group, Women Against Rape Collective, alleging that women were preparing for unarmed combat. Although the judge in the Supreme Court accepted Ms Pringle's denial of this statement, it was repeated in *The Australian* the day after Anzac Day.

Other press and television coverage gave ample evidence of the women's dignified and peaceful intentions. Nevertheless, 168 were arrested. Most were fingerprinted and photographed on a charge calling for a maximum \$200 fine.

The marchers were charged with causing serious alarm and affront, though their intervention was out of concern for the women scarred by wars, and not one of confrontation with other Anzac Day marchers mourning their dead comrades.

### Violent arrests

In Melbourne, seven women were violently arrested when they attempted to place a wreath on the Cenotaph. In Canberra, more than 200 women marched with no arrests, having won this right after many arrests in 1981.

The arrests in Sydney and Melbourne mark a serious change over recent years in attitudes by the state forces to peaceful demonstrations.

There is little doubt that some others marching on Anzac Day would not approve of the intentions of the Women Against Rape Collective. Yet the police have not responded to far more forceful interventions by groups such as the Right to Life in events they did not organise.

Perhaps the police reaction in Sydney and Melbourne is partly a refusal by the male power brokers to accept that rape is a serious and widespread part of war; partly paranoia over the fading and dying base of Anzac Day, and partly a reaction to the growing and effective peaceful intervention of women in the general anti-war movement.

Whatever their reasons, the mass arrests and violence places two issues squarely before the Labor governments in NSW and Victoria. Will they intervene to quash arrests?

Will they ensure that on future Anzac Days police will only be used (if at all) to ensure that everyone has a democratic right to participate on this day of national mourning?

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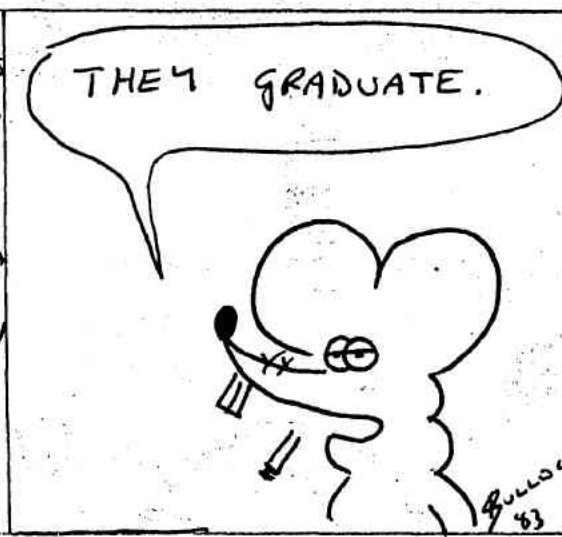
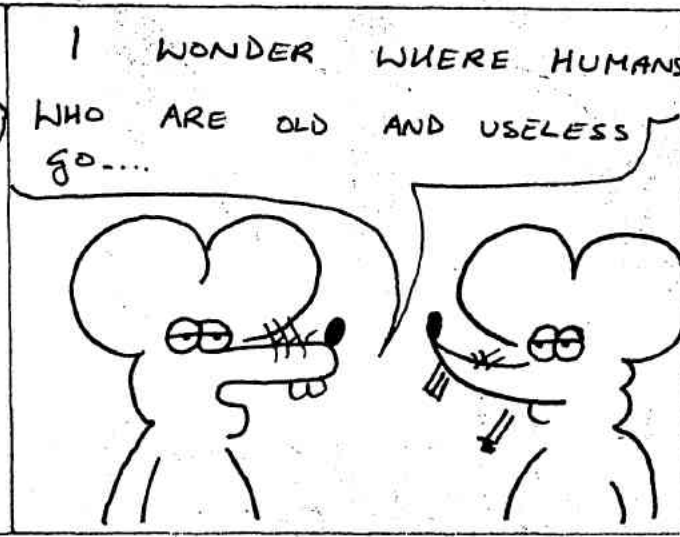
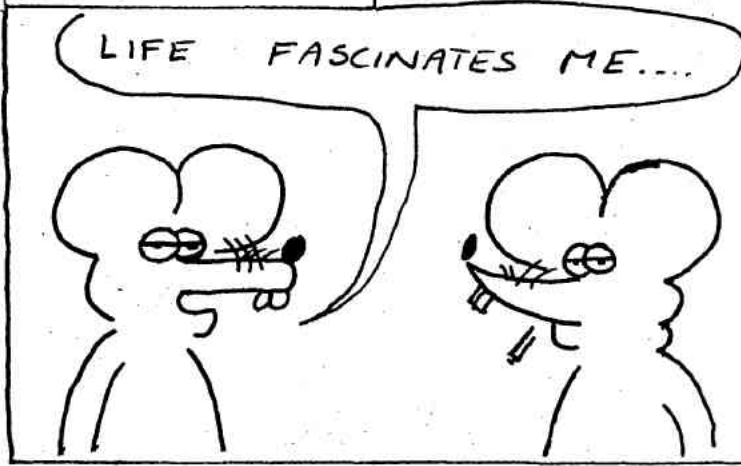
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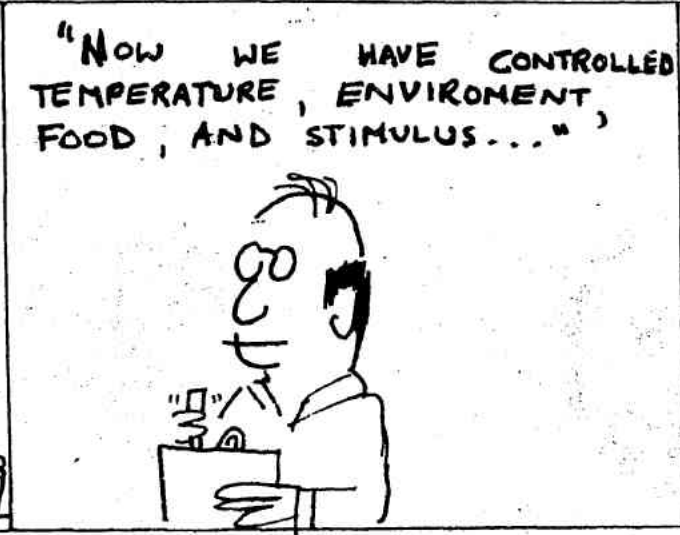
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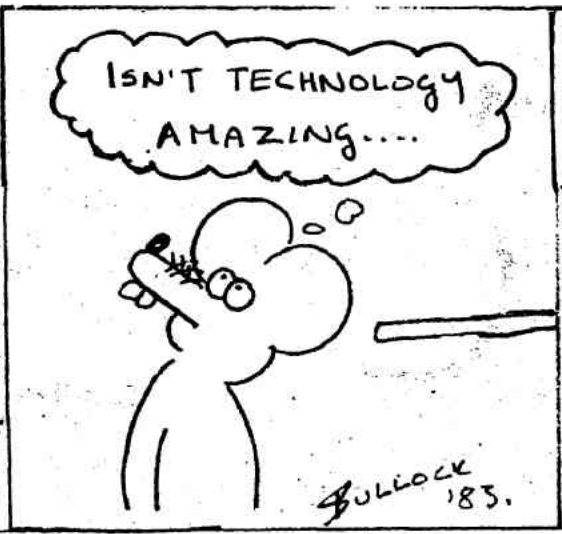
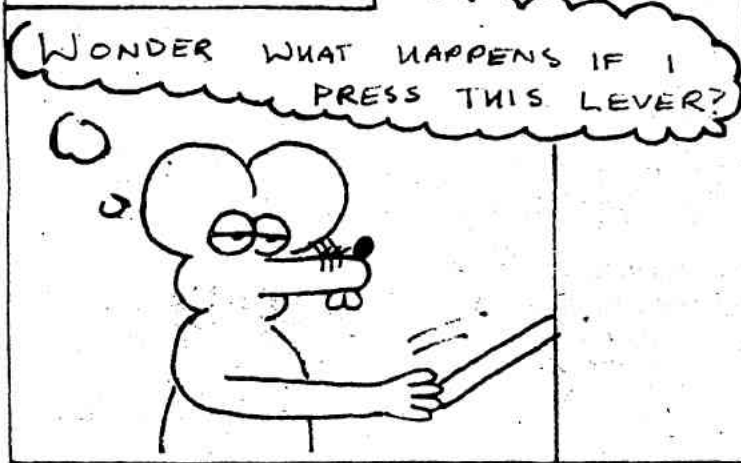
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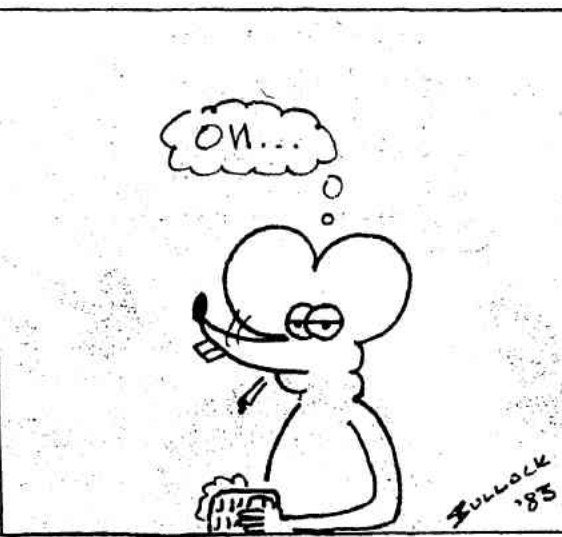
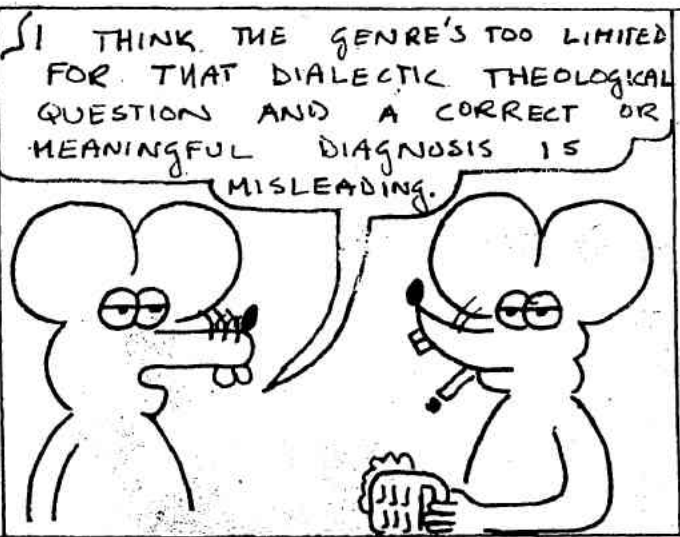
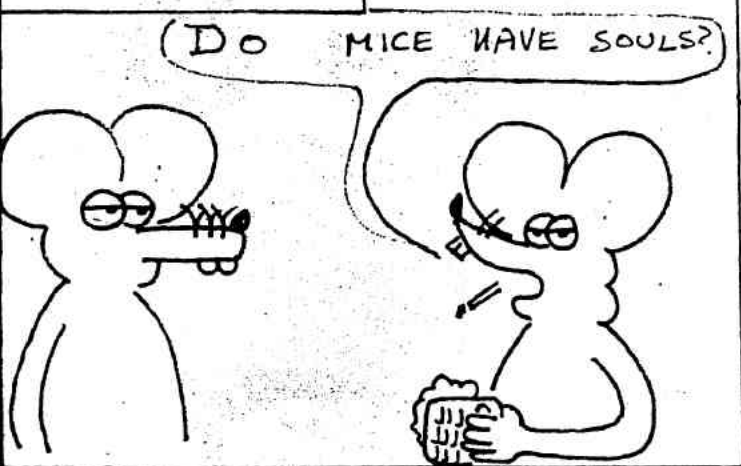
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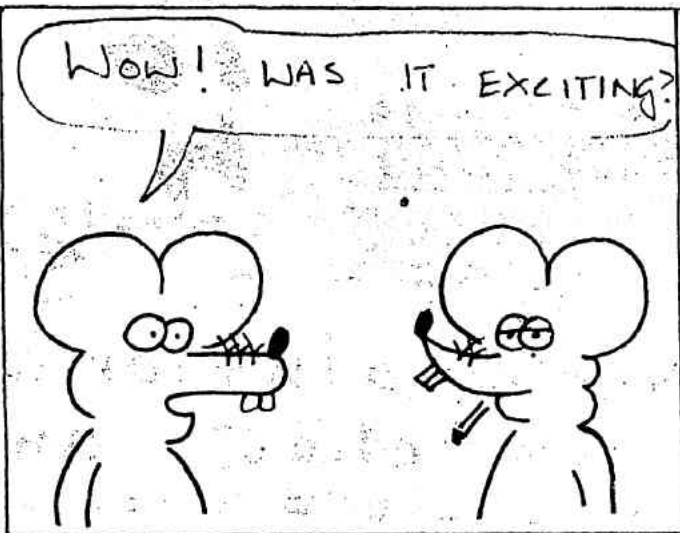
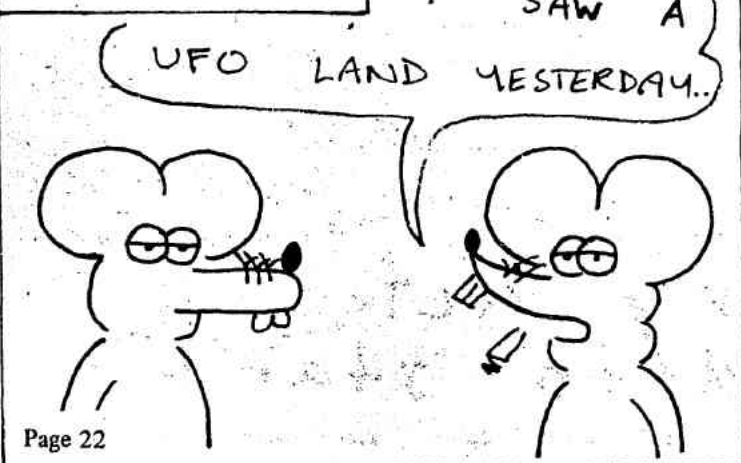
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# T Y M E

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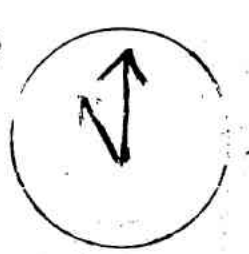
UP !! [Groan]  
WASH !! [yawn]  
Coffee!! [Yuk]  
Car!! [Bye dear, don't forget  
to pick my bag up]

2

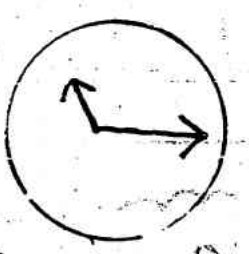


START !! 3

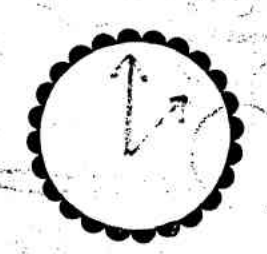
[Oh well its only  
for eight hours and  
only for another 4  
20 years. Then I'll  
retire and do what  
I always wanted to do... more]



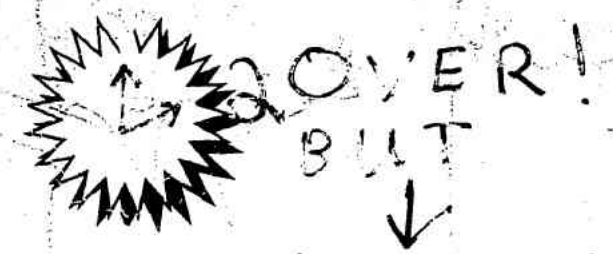
STOP! [Phaw]  
TEA! [Ah]



START  
[Fuck]



LECTURE!  
SYSTEM!

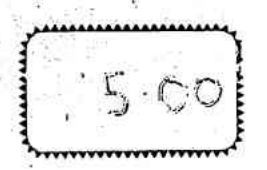
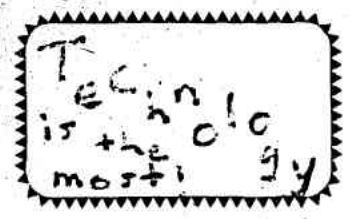


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Tutorial!!  
yawn and what's  
worse your boring  
others

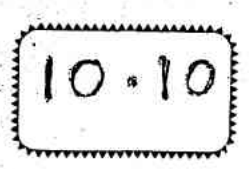


Get pissed!! 5 + 0  
[excuse me, I going to be sick]

6



[every page has a message  
a part from telling you  
all to get fucked  
mine is]



Goodnight  
Dear.  
Goodnight.  
Thanks for  
picking the  
bag up

Today it has become a revolutionary act  
to smash watches and to start  
living.



# Cads This year...

## Who Are These CADS Anyway?

Such a question may well have the cognoscenti bushed. It has been claimed that CADS is at the forefront of theatrical innovation in the western world — Creativity's cutting edge — but CADS does not wish to enter this debate. The task of evaluating CADS' unique contribution to Australian and world theatre over the last decade must be left to others. CADS will here be content with presenting the facts and truth, free from value judgements.

## The Facts

1. CADS is an acronym
2. CADS has nothing whatsoever to do with computer aided design. Any imputation to this effect may be vigorously challenged in court.
3. CADS is CAMPUS AMATEUR DRAMATICS SOCIETY

## The Truth

CADS is a loose and highly variable collection of persons which congregates from time to time around a small bank balance. The Society's membership is drawn primarily from students on campus at ANU, and has been subject to a turnover rate of about 80 percent between productions.

But how does such an anarchic crew get its acts together? You might well ask. I do. One step in the process occurs when a spontaneously generated idea is transformed into an *audition* notice for a particular play. (All persons attending such auditions are thereby entitled to full membership of CADS.) The idea for the next production generally arises, it seems, from the ashes of the previous production, and that's what happened this time.

## CADS Productions This Year

CADS will be staging two productions in August this year. "Marat/Sade" by Peter Weiss will be directed by Richard Roxburgh, and "On The Wallaby" by Nicholas Enright will be directed by Ralph Wilson. Two productions in one year is unprecedented in the history of CADS. This fact, and the natures of both productions will make 1983 the most exciting year in the history of theatre at ANU.

Previous productions have included Stoppard's "The Real Inspector Hound" (in 1978), Sartre's "No Exit" (1979); Nowra's "Inner Voices" (1980); Pinter's "The Homecoming" (1981); and Ibsen's "Hedda Gabler" (1982).

CADS' performances have been extremely well received. We have quite a following in the Canberra community.

## The plays...

### On The Wallaby

Set 50 years in our past, *On The Wallaby* is a play with special relevance for Australia today. Written by Nicholas Enright, it presented striking social commentary when first performed by the State Theatre Company of South Australia in 1980. Its relevance has been enhanced by subsequent developments in the political arena.

Enright's "ebullient musical play" takes us with the O'Brien family — waterside workers in Port Adelaide — from the mid-twenties to the outbreak of war. We are shown social relations under stress through economic crisis. Unemployment and eviction gave rise to thousands of homeless men "on the wallaby" who roamed Australian roads throughout those years. Vigilante groups were employed in the enforcement of law and order. Wages were cut by 10 percent and pensions and social services reduced. Labor governments succeeded Liberal at state and federal levels with promises of hope which vanished into "sound fiscal practice". Music hall theatre gave way to the talkies and the age of mass communication.

This play captures it all: Its flowing and lively script stimulates the open mind without beating the audience heavily about the head with leaden moral issues. *On The Wallaby* promises to reward the

considerable effort required of the cast with more than commensurate satisfaction.

The play spans a great range of social and political incidents and figures. Actors of versatility will be welcomed and may have the chance of playing half a dozen or more parts. The songs are a vital element — satirical and set to updated indigenous melodies. Some elements of the play come directly from the Australian vaudeville tradition and an MC and a music hall stand-up comic preside over these sections.

### Director

CADS is fortunate in having Ralph Wilson to direct its forthcoming production of "On The Wallaby". Ralph is a mountain in Canberra's theatre landscape. Space constraints prohibit a complete listing of the works Ralph has previously directed and produced. Suffice to say that the list includes many of Brecht's works, a large number of Greek tragedies and a fair whack of Shakespeare. To this, add virtually the whole of Beckett's written works — he assures us the remainder are in the pipeline — including, this year, two short Beckett's "Ohio Impromptu" and "Testament".

Ralph's other productions this year include "Scanlon" at the ANU Arts Centre and Pinter's "Reminiscence", a short Pinter monologue presented with the Beckett double above.

The wealth of experience which Ralph brings to this production will be of immeasurable benefit to all those concerned with it.



Above: the 5AD quartet sing 'Carry On' in the Adelaide production — Robert Grubb, Tony Strachan, Peter Schwarz and Philip Quas. Photo by David Wilson. Below: Kay Dunne as Kath, Lyn Bell as Kitty and Carmel Mullin as Lily in the New Theatre production, Sydney 1981, directed by Frank Barnes and designed by John Pryce Jones. Photo by J. van Loendersloot



## Auditions *On the Wallaby*

Auditions are hereby called for CADS forthcoming production of "On the Wallaby" by Nicholas Enright to be directed by Ralph Wilson. Auditions will be at ANU Arts Centre held at  
 on Saturday 28th May  
 (i.e. this Saturday)  
 beginning 2.00pm

*No previous experience necessary.*

Potential stars should be enthusiastic and desirous of a stimulating fun-type experience. Female and male roles abound in roughly equal proportion; five lead parts (3 and 2), with multiple major support characters. Singin' and Dancin' too.

Persons with technical/construction/organisation/other skills also desired. Sometimes worshipped.

For further information ring —  
 Grant 47 6251  
 or Jenny 49 7973



## Auditions *Marat/Sade*

What I need: heaps of people (about 22) who are interested in acting — experienced or inexperienced, I'd like to meet you.

There are excellent roles for males and females of all shapes and sizes e.g. I need about ten convincing loonies. I also need four actors or actresses who can sing, and a few who play musical instruments. The instruments could be flute, clarinet, oboe, any brass, harmonium — and I might be easily tempted with others . . .

There are *no minor roles* in this play. Every person is on stage at all times and is vital to the play's movement and success.

I would also like to meet people who are interested in organising, wielding hammers, stringing up lights, flicking switches, etc.

The auditions for Marat/Sade will be held on Friday 27 May in Childers Street Hall at 2.00 pm. I would encourage everyone who is interested in being part of an exciting and challenging piece of experimental theatre to come along. For further information I can be contacted most easily via the S.A. Office or the Woroni Office.

-Richard Roxburgh



### Marat/Sade

(Or: The persecution and assassination of Jean-Paul Marat by the inmates of Charenton Asylum under the direction of the Marquis de Sade.)

Marat/Sade was written in 1964 by Peter Weiss, whose imaginative experimentation with the stage made him 'the German playwright to succeed Brecht'. It is an extraordinary, protracted series of images, sometimes using dialogue sometimes song, mime, music and human tableaux.

In the late eighteenth century the Marquis de Sade was interned in the Charenton Lunatic Asylum for 'sexual excesses'. During his time in the asylum, de Sade used to write and direct plays for the lunatics to act in. In Marat/Sade we see him staging one such play. However Peter Weiss has created in it a fictitious meeting between de Sade and Jean-Paul Marat, the hero/anti-hero of the French Revolution.

To Weiss, Sade and Marat both represent the *individual* taken to its extreme. But there is also an interesting underlying juxtaposition of politics. Between Sade spouting the twisted excesses of a decaying nobility, and Marat's self-righteous spells on a ruthless revolution, the political conflict is obvious.

It is a play of enormous richness and complexity, and consequently very demanding for cast and director alike. But it will also be fabulous fun and extremely rewarding.

My approach to directing this work will be different from any that CADS has seen before. Much of the action will develop as a result of workshopping and improvisations around characters. This may include calling on specialists to conduct occasional workshops on mime, dance, etc. I hope that the ultimate result will be a close, cohesive group of friends as dedicated to the success of Marat/Sade as I am.



A still from Peter Brook's film production of *Marat/Sade*.

# Crime & Punishment: the Law Page

## SIR JOSEPH BANKS AND STEALING LOAF OF BREAD

In defence of common law, and a pox  
on equity.

The Industrial Revolution was just that: a revolution. In the space of a lifetime the English landscape was transformed. Rural peasants, uprooted from the land by the enclosure acts, drifted to the dark satanic mills where at best there were jobs. Like revolutions, people died. Hand loomers, made redundant by the new technology of the day which allowed machines to save their owners the bother of labour, joined the confused brigand of unemployed, at clay because they had no food, and died.

For the Industrial Revolution was brought about not just by the asthmatic groans of the steam engine; it was facilitated by the law (or as some prefer, The Law). The Revolution economically never became a political revolution of the French kind; no aristocratic blood was spilt — nor merchant's either. The law helped the chaos that was commerce hold together when otherwise it would have collapsed.

A simple example: if you look at the laws of practice and procedure in the 1780s, you will see how inflexible and particular the whole process was: one mistake and you were out on your brief. A hundred years later, decades infused with the new utilitarian creed of Bentham, saw the law courts much more lenient, considerate, understanding. It suited the new world of commercial enterprise that contracts and legal rights and wills had that extra bit of give in them.

You see, we have a common assumption today that 'common law' is the straight, mechanistic part of our law and that 'equity' (god bless equity) is a champion of conscience.

Not necessarily.

Around the time Sir Joseph Banks was encouraging bureaucrats to build a colony at New South Wales, there was a common law ruling that someone could not be guilty of stealing if they were starving; they could in fact 'steal' enough to live off for a week. That was common law. But at a time when the whole meaning of 'property' and 'ownership' was changing — gone were the days now of feudal practice — and given the alarming increase in unemployment, such laws had to GO.

Provision after provision, custom after custom was eradicated. Thousands of convicts ended up in rotting hulks or forsaken penal settlements as testimony to the Legislative and Legal Revolution which helped carry the infantile economic system through its traumatic birth.

Where once self-advertisement was frowned upon by vendors themselves as earthly vanity, the vulgar world of the Victorians saw a certain advantage in the practice. Today, as corporatism has even reached into the world of the lawyer, the profession which prides itself for never touting reconsiders its mores, and eyes the pink pages.

The law itself was not The Law, immutable. It was as capable of change as farming practices. The law itself under went change; new concepts enclosed the old, and extinguished them.

It is now for us at the law school to face the consequences of that industrial revolution; we need to be conscious of the historical process that shapes even today, legal values. To be better lawyers, we need to be better students of history . . . and so do our lecturers.

Adrian Stevens  
law school action group

## SEXISM AT THE LAW SCHOOL: Another enclosure act?

The invigorating debate about sexism and sexist language at the law school (unfortunately argued to date almost exclusively by men) must throw up some fundamental questions about language and the law, and maybe also the enclosure acts!

(This is not just an obscure way to get you to read the rest of this article, it is an attempt to prompt thoughts about why there is sexist language in the law, and when its use began. Yes, an historical question, concerned with the issue that the law is a reflection of the predominant values of the day.)

Let's just talk about England; let's also assume that although the twilight of feudalism was some centuries long. The finishing blow, and the beginning of the industrial revolution, happened with the Agrarian Revolution and the Enclosure Acts. For those of you who haven't done history (especially those who did British Economic History and still don't know), it was the closing up of the land from common ownership which threw many people off the land and to the new centres of earnest production: factories sprang up and cities all round them. The Enclosure Acts helped engineer the industrial revolution as much as the steam engine.

This is where sexist language comes in. Not only the landscape changed, the argument goes, but so too did the language, even in the simple nouns we used to describe ourselves. Whereas before these great changes people were content to call themselves 'er' after their vocations (e.g. worker, labourer), the use of 'man' became increasingly used (e.g. workman, engineman, the Descent of Man).

There had been sexism before the industrial revolution in terms of occupation, but at least then a woman in a traditional occupation like spinning, brewing or weaving would be termed 'spinster', 'brewster' and 'weaver' without normative imperatives assuming that an occupation is held by a 'man' even when a woman had worked in it all her life.

The significance of this is that the new vocabulary was the linguistic equivalent of the Enclosure Acts which drove the peasants off their acreages and into a more terrible Master-Servant relationship. Just as the Southern English dialect began to be seen as the only Good English and the old feudal ways of nomenclature gave way to the ruder forms of the industrial wasteland, so too a virulent strain of sexist usage was born.

Capitalism brought freedoms too, and the outcome has been a mixed curse. What I am suggesting though is that sexist usage circumscribed as a legal act circumscribed the common lands. When we do these things we must know them for what they are.

Adrian Stevens  
law school action group



## MUSING ABOUT THE MEDIA: THE LORE OF LAW

Sometimes it's hard to remember what the law was like when we were outside it; fed on Perry Mason and Homicide at least we had the innocent's right to judge it for what it was. We knew its clichés but we knew precious little else: we had snippets of legal information but we never knew the law. It was someone else's: the law had power, we had none.

Now we have been infected by the contagion of smugness and knowledge, we have lost, by and by, the ability to look from the outside how others see us; how once we would have seen ourselves.

One way of rediscovery is to turn to the mass media. The ephemera of television, for example, gives us Rumpole and Prisoner. The News, ever that repository of cold hard so-called 'facts' gives us information (especially on Sundays when the content is particularly light) more akin to the nineteenth century Police News, only these days with shots of banks and worried cash tellers, accused on their way to their court hearings with a coat around their ears, all in slow motion, and reporters (looking more and more like lawyers in their 'professional suits') talking into the camera in front of indifferent court buildings.

If we're lucky we get a charcoal sketch of Lindy Chamberlain.

As for the print media, there's quite a bit around — if you've got time to look. Those law students who have sold their souls to the tarnished god Company Law may turn like ambitious law lecturers hoping for their big High Court case to *Business Review Weekly*. Recently it ran a story on the benefits of the proposed fusion of barristers and solicitors in New South Wales. From the Attorney-General Paul Landa to Opposition Leader Nick Greiner, the silliness of junior solicitor briefing senior solicitor briefing barrister is eradicated. Agreement from all except with the Bar, that is, despite some evidence that the side of the profession should still flourish after fusion. "Compared with solicitors," *Business Review* notes, "barristers are far less accountable to both the legal profession and the public. They don't have to attend practical training courses before admission. They do not incur contractual liability for their work and are not required to carry professional indemnity insurance or contribute to a fidelity fund. They are less extensively controlled by fee scales and less subject to fee control by reviewing bodies."

This is some of us in ten or fifteen years they're writing about, you know.

Meanwhile, the *National Times* came out with an article quite recently about declining profits in the trade. Too many poor people? Obviously a cause for action! While unemployed feel guilty at \$64 a week and those on TEAS eat porridge every fourth week, a few weekends ago the 39 partners of the Sydney firm Allen Allen and Hemsley spent two days

of intensive talking about the "policy issues"; practice development, growth areas like satellite technology, entertainment and media work. All of this punctuated by a little golf, a little jacuzzi. Bowral's a place you can really rest your ulcer.

The drought's done in conveyancing (oh, and I suppose too the farmers). Rosemary Howell, secretary-general of the Melbourne-based Law Council of Australia complained in the *National Times* article how labour-intensive the work was. "Lawyers may be the largest users of word processors," she laments, "but that doesn't always enable them to reduce staff." (Pity, we could sack more people if it did.)

That's us talking in a few years. If we get another ADP unit, maybe we can do without Ferguson . . . (People before Machines, Jobs not Bombs, Give us Jobs Not the Dole . . . are they echoes before our conscience, before a salary strangled our compassion?)

That could be us talking in a few years.

All of this is outside the average Western Suburbs, lower-Narrabundah worker, housewife. Usually they don't read *Business Review* or the *National Times* or the *Bulletin*. They don't have time. They read about the law as something that protects them, not oppresses them; they read about throats being cut by a demented mental patient who wakes soaked in blood in a strange caravan.

Give the *Sydney Morning Herald* a go, it tried. In early April it carried a short series written by Sandra McGrath on "The Judges". I hoped for something revealing. Have a look for yourself, but I found it rather superficial: for example on a judge of the Workers' Compensation Commission, she wrote:

The judge's courtroom is attached to his chambers and office. The purple-carpeted court with its polished benches and teak panelled walls is conveniently next door, and the judge only has to walk a few steps to get to the bench. The proximity of the court says something about the nature of the commission. . . .

I'm still trying to work that one out. And worse still.

Back in his chambers at tea break the judge confides that he finds the life of a judge more satisfactory than the life of a barrister. 'I like being able to see both sides and putting them together rather than just contending a particular point of view,' he says.

And that seems very much what it is all about.

And that, I am afraid, was the journalist's conclusion to the article.

Oh well. What can we glean from this? That the law is so far removed from the ordinary person that the only way it is perceived as some sort of cops and robbers arena, with wig-worn clichés and references to wooden panelling and stories about "I'm just Sir Roderick, your everyday sort of person except I'm a judge. And Sir Roderick to you". We know though. We have that secret, kept from most in their media confusion, that the law is a lot more insidious than that. It suffers only when everyone else had been crippled; it makes fortunes when everyone else finds less in their pay packets. They keep us confused.

but we know that much.



**SOUTHERN AFRICA SUPPORT  
CAMPAIGN  
(SASCA)  
Canberra Branch**

**REMEMBERS SHARPVILLE**

The people of Canberra commemorated "National Heroes Day" (Black Monday) 21st March 1960, to demonstrate their solidarity with the Black people of Azania (South Africa) in their struggle for national liberation, self-determination and social emancipation. The occasion was organised by the Canberra Branch of the Southern Africa Support Campaign a non-sectarian, national organisation working to develop support and solidarity with movements in Southern Africa struggling for freedom, independence and self-determination. Concerned individuals and progressive organisations attended the important event, which was held at Griffin Centre, Bunda Street, City.

The program started at 8pm, and consisted of a film: "There is no Crisis" and an address by the Pan Africanist Congress (PAC) (Acting) Chief Representative to Australia and the Pacific, Mr Maxwell Nmadzivanani, followed by questions from the public.

The film documented events surrounding the Soweto Uprising, an uprising where for the first time children were in the forefront of the struggle. A campaign germinating the seeds sown during Sharpville and taking place exactly 16 years later.

The PAC Chief Rep. in Australasia drew the attention of his audience to Sharpville Day, a day he called "an unforgettable day in the history of the Azanian struggle. A day on which the Pan Africanist Congress of Azania, led by the late Manaliso Robert Sobukwe, organised a Positive Action Campaign against the most hated pass laws in South Africa, a campaign aimed at rendering the pass laws, which are seen by the Africans to be "pillars of White supremacy and the symbol as well as the instrument of oppression of the Black people of South Africa", contemptuous and unworkable, and to demonstrate that they felt no moral obligation to obey laws in whose making the Africans were not parties.

Mr Nmadzivanani warned that it is crucial for the world to note that the Sharpville campaign had far-sighted objectives other than mere opposition to pass laws. He stressed that the "ultimate objective was the restoration of land to its rightful owners and for self-determination."

The PAC Rep. said that the "Shooting of Black people by the racist police of Dr Hendrick Verwoerd, who shot and killed 83 Black people and wounded 365 in Sharpville and Langa, many of these having been shot in the back, revealed that the political regime in South Africa has never in its history enjoyed any legitimization whatsoever in the eyes of the people, and that only by the most brutal method of coercion is the regime able to hold the status quo together."

"Whilst it was true that 69 of our courageous but unarmed compatriots died at Sharpville, the sterile, non-violent method of struggle which dominated the South African resistance scene for over half a century, also died at Sharpville," the PAC Rep argued. He added that a new political thinking and consciousness had dawned after the Sharpville uprising, as can be attested by conscious, decisive, resolute and relentless effort of workers, peasants, professional people, youth and students in their challenge against White domination.

Mr Nmadzivanani reiterated that Sharpville marked a turning point in the history of Azanian struggle - "it marked an end of dialogue as a principal form of liberation" and gave birth to the armed struggle. He argued that both ANC and PAC cadres are spearheading the armed struggle because "Sharpville" taught them that "people without guns have no rights to assert or defend, they own only the right to be tortured and killed."

Mr Nmadzivanani told the commemorating crowd that because of Sharpville the people came to fully understand that their enemy included foreign investors and imperialists. He said that "the angry

Black masses dealt the South African economy a devastating blow. On record alone for the first quarter, capitalization value of shares quoted on the stock exchange dropped by Pounds 600,000,000. In one day alone, on March 30, the total market capitalization was slashed down by Pounds 10,000,000. The South African Reserve Bank reserves sank to its lowest level ever as foreign investors pulled their investments out of South Africa." He added that "passes were suspended for 17 days and a state of emergency was declared for the first time. However, the efforts of our people were betrayed by a direct intervention of a consortium of US and UK banks like the Chase Manhattan and First National Bank, Citicorp and others, who provided loans to the tune of Pounds 100,000,000; thus enabling the racist regime to overcome the crisis."

# AZANIA

The PAC Rep noted that "it is politically perturbing to note that foreign finance and investments from the West continue to play this mercenary role despite the call by the oppressed Azanian masses for economic isolation of the Racist Regime." He added it is only two years ago that President Reagan described South Africa as a wartime ally and supplier of strategic minerals, and such could not be isolated, hence the Reagan administration continues to give the Racist Regime unqualified and overt support. The PAC Rep. further stressed that the Reagan Administration, however is unequivocally what has always been United States and Western Policy towards South Africa. He added that "while condemning Apartheid on moral grounds they have consistently shored it up economically, through direct and indirect investments; militarily, through the supply of military equipment and technical know-how, and afforded it the political and diplomatic protection at the UN and other forums, particularly when the question of punitive action against the Pretoria Regime has been suggested for its Apartheid policies or its refusal to terminate its illegal occupation of Namibia."

Asked as to whether mandatory economic sanctions against South Africa would not hurt or harm Blacks most, the PAC Rep replied: "Blacks in Azania have always stated that any hardship or suffering occasioned by the imposition of economic sanctions against South Africa would be worthwhile, because they would hasten the end of their present suffering under the iniquitous system of Apartheid. Furthermore, Blacks are not oppressed, poor and starving because South Africa does not have enough resources, but because resources, capital and political power to distribute resources are exclusively concentrated in white distribution of wealth. Lastly, the Africans in Azania do not want to have plenty in bondage but would rather starve in freedom."

In ending his address, the PAC Rep called:

1. the Australian public, to continually support, morally and materially, the cause for freedom and independence and land restoration to its rightful owners.
2. the ACTU and its affiliated unions to continually enforce sanctions and boycotts on ties with South Africa.

3. the Australian Government to give substance to its public stand on condemnation of Apartheid by:

- (a) closing the Australian Trade Mission in Johannesburg in the light of a doubling of trade between Australia and South Africa, in the past two years,
- (b) stopping all trade, direct and indirect, with South Africa, and all loan arrangements;
- (c) cancelling South African Airways landing rights in Australia;
- (d) lobbying actively at the United Nations and elsewhere to stop international loans to the racist South African Regime,
- (e) granting scholarships (study awards) to South African Political refugees living in exile

On the same note, the PAC Rep. called all concerned and progressive Australians to join the world in demanding the release of: 1. Zeph Mothopeng (age 68) a PAC veteran leader who has been sentenced for 30 years to Robben Island during the 1979 Bethal Secret Trial, with 17 others (15 PAC members and 2 BCM members) all of them were charged for "planning, predicting and predicting" the 1976 June Soweto Riots; 2. the release of six PAC political prisoners serving a life sentence in Robben Island. The six were sentenced in 1963, and are the first political prisoners to suffer the sentence of live imprisonment. Their names are Jaffa Masemola, John Nkosi, Samuel Chibane, M. Malepe, Tefu, and Ike Mthimunya; 3. the release of all political detainees including the over 1,000 prisoners detained in Robben Island and thousands throughout South African prisons.

"The pressure for the release of the detainees," the PAC Rep. concluded, "should be applied with full realization that all our people, inside and outside of gaol, are political prisoners of the colonialist system which is practiced under the guise of white racism in South Africa. Even those within prison walls be it for petty pass laws or for more serious anti-social activities, are and will remain political prisoners, for laws under which they are charged and judged are designed to deprive them of universal rights and the fundamental freedom which are the inalienable heritage of mankind."

Reported by Sue Gebbe (SASCA)



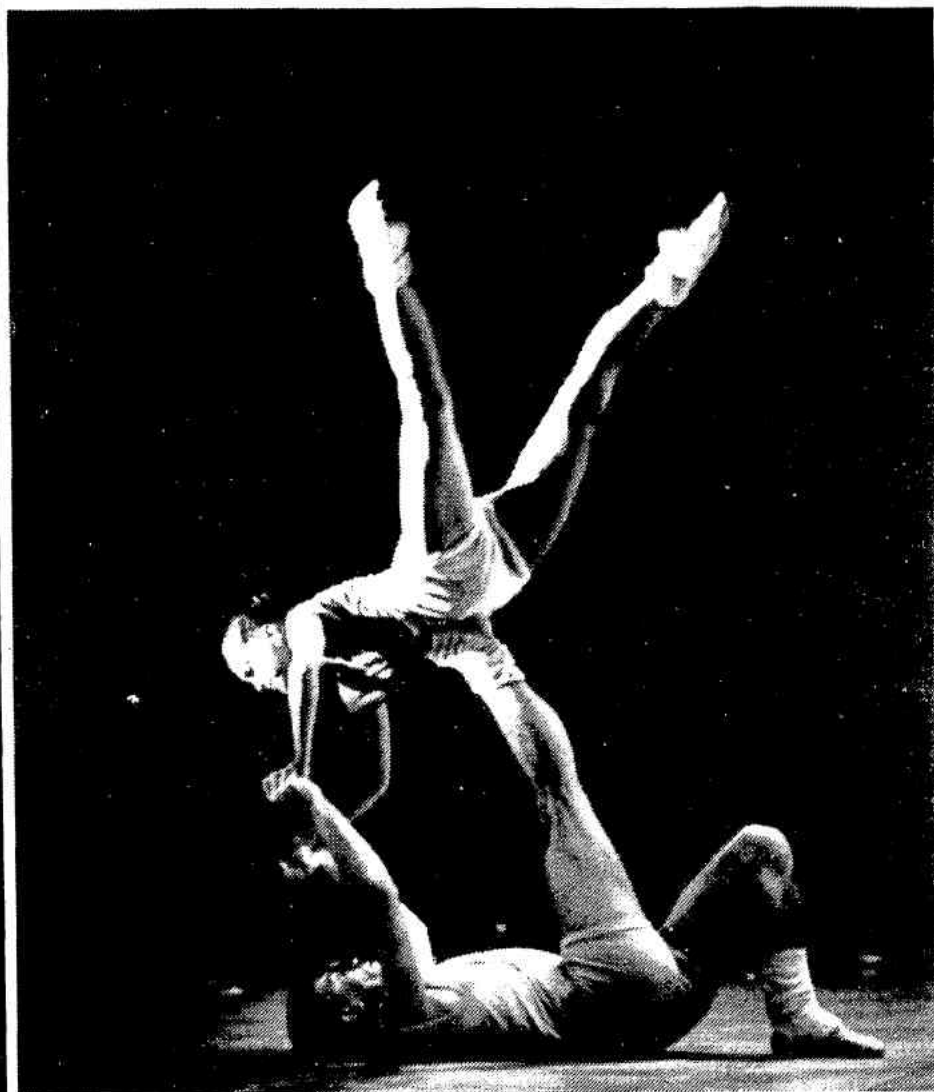
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JILL SYKES, Sydney Morning Herald

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# poetry page

## Young Life in Canberra

Young life in Canberra,  
Go see a band,  
movement, shadows, yes,  
You might dance,  
if the next song is right.  
Though you always know  
she will move away  
and you will remain  
to haughtily ponder.

You are one of many meetings  
with so few feelings  
to hug against the night,  
for she and you are dolls  
receptacles for your hellos  
across a strange and milling crowd,  
And you know it both  
behind prettily bowed smiles.

Piss in the loo and wonder  
who you go no further on  
for you know nothing of her  
save common schools, her face,  
it means without her eyes,  
they tally while the words race  
through the clothes that are mixing

No doubt she carries a meaning  
that is warm within herself  
but you have never found it.  
Why you walk on concrete and you are hard  
and you will never be little mower men on oblongs of grass,  
the moon only softens you beyond the city lights  
and the dark can be explained or you anticipate the frights.

So ride through the stormy night  
through white-lit faces of puddles  
and suddenly in your dead song  
there are deadlights that come to your side  
keep coming, a feel of bumper bar  
this machine just keeps turning  
with your bike  
and all you can think is how soft it is  
there is no need to scream  
it'll be OK though you fall  
are falling so then  
the car will see you,  
No, the man, the man  
no need to scream  
for he stops  
and halts the message  
that should appear  
for the morning paper:  
"The whistling knife-edge certainties  
make them a chance.  
Listen to your heart beat in the silence  
Listen  
go find another!"

Lee Bygrave



## FORESTER

(for Wang Huoran)

I like trees.  
I've liked them  
ever since I could climb  
I love being way up here  
away from all the world;  
lunching from a buffet of wind,  
a smorgasbord of light and leaves,  
drinking glasses of sun.  
People rarely look up  
and even if they do  
I'm camouflaged  
by my khaki shirt  
and green fingers.

And the trees like me —  
I've never fallen out  
with one.

Nicolas Sykes

## INVITATION

If spring spoke to me ironically,  
And invited me to its festivals,  
Me, the excluded one,  
The clown with the downcast eye,  
Could I find the words for a subtle hurt refusal,  
Or would I accept the invitation gracefully,  
My heart drumming like a satyr's amongst the blossom?

— R.E. McArthur.

## i was so happy

i was so happy this morning with the sky  
and the sun tobogganned through the trees on the wet grass  
and the white sheets worshipping out on the line  
and paper-flame vine-leaves bigger than your hand  
to serve your breakfast on — today was so beautiful  
and three nuns in beirut  
splattered across the morning newspaper

robert carver

## Sapphic

(Suicide at Leucass off the Coast of Epirus)

In the sudden fall of the midnight moment  
Sappho wathces, caught in a pain-bright beauty —  
silver girls are playing with sand and satin  
Fraying the water.

Robert Carver



## DREAM OF THE ESCHATON

A moment passed, closed in clone loneliness, and time  
found him without his accustomed sense of causality.  
Worlds in turmoil, sibilant with synchronicity, spun a  
golden spider's web through space-time.

The hapless anthropoid, inarticulate but animate,  
sauntered past sedated sentinels of stone, in seeming  
isolation amongst the massing millions, myopic in their  
wasteful haste.

"I spoke to number one, and to two too, but answered  
they as numbers all, as I went dancing through."  
Exclaimed he in his wonder for want of something else to  
do.

Then came a light refrain "Eye of Horus has been  
watching, Udjat blue."

He failed to note the gravity of Isaac's innuendo, nor  
the relative levity of Albert's dicing Dog.  
Still went he on his way.

*Touch no metal surface*  
Cloud of a thousand suns, avert thy melting eyes.  
Seared, stripped fleshless by the storm, skeleton bleached.  
Still went he on.  
Still in ecstasy his burning bones did dance.  
Still went he.  
Suddenly, silent stillness came. Still went he.  
Still!?!?!

Stephen Plowright.

## Cinquain

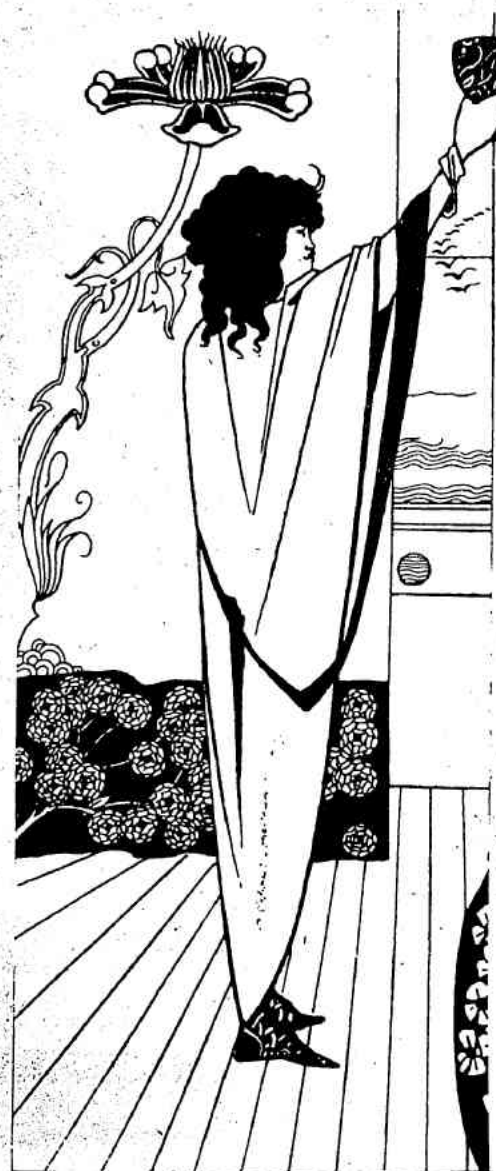
Last night  
Riding back home  
The street-lights winking on  
Were sword-men on a hill — caught by  
The dawn.

Robert Carver

## Englyn: Mirrors in Commonwealth Park

The evening strokes a cool wind near the  
pond.  
I smile at four fond ghouls  
Watching a flight of slow fools.  
Dip laughter into dark pools.

Robert Carver.



# Report on the Adelaide Education Conference

The Australian Union of Students held a national education conference over the Anzac Weekend in Adelaide. and its theme was, what are the effects on women in particular, of all the general things discussed. Obviously there was a lot to cover, partly because there were originally going to be three separate national education conferences, but because of the lack-of-money situation they were all rolled into one. So the ANU people who went along (Bill Redpath, Jane Connors, George Morgan David Branson, Susan Carcary, Matthew Storey and Alex Anderson) all had their minds blown (more or less: some of just poked our heads in and others got soaking wet).

In some ways though, ANU people were better prepared than many others (even those of us who had never before been to national events and were hence somewhat overwhelmed by a collection of some of Australia's most experienced and committed student activists). This was because the notion of 'curriculum' (what we're taught) as an object of analysis and field for activism has been aired somewhat at ANU in recent years, through the work of the Education Collective. In fact, within AUS, ANU has played an important role in raising curriculum as an issue (previous focus having been much more on 'access' i.e. who gets an education, TEAS and funding levels). So it was no coincidence that ANU delegates offered a large number of papers, and had much to say in workshops generally.

One of the amazing things, in a conference paying a lot of attention to the oppression of women in post-school education (exclusion, devaluation, marginalisation and ignoring, both in the power-structures of academia and the classroom, and in the subject-matter actually taught), was the formal attention paid to the question of men in relation to feminism. At the time of the women's dinner/dance (fairly standard event), there was also a men's discussion/buffet (completely unprecedented and disconcerting event), to discuss our personal responsibilities in the oppression of women in student organisations, competition between men, masculinity and oppression. Some men felt very uncomfortable about talking about feminism without women present (it might be inherently reactionary, imagining we understood women's oppression): others thought it was a good idea to get together and take responsibility for ourselves.

And then on the Sunday night there was a major session of Men and Feminism, involving 200 people, mucho mucho tension, strong feelings, frustration, confusion etc. etc. At the least we can say it was good to see sexual politics on the top of the agenda for once, instead of permanently swept aside ("let's get on with business").

The other two major sessions were on "the structural context" (an overview of the history of post-school education in Australia, and the various constraints currently operating on it), and "curriculum and ideology" (all about how 'knowledge' is not 'value-free', but reflects the nature of the society we live in: i.e. 'education' as a part of, and a support of, capitalism and patriarchy).

The rest of the conference was made up of workshops, offered by those attending.

Jane Connors gave a paper on Talking/Teaching, the dominance of written communication in formal education and its effects. Bill Redpath gave a paper on the Three Dilemmas of Education Policy, about the social-democratic approach to education and education activism, and the problems that flow from assuming education is simply a good thing which more people should get access to (as if, for instance, one needn't attend to racism or sexism or science in the service of profit). Bill also was involved in a session on Academic Rights and Conceptual Problems in Legal Education, with Andrew Scott from Melbourne Uni: believe it or not, the situation for law students is much worse at Melbourne University than here: notably, there is nothing like a Law School Action Group there, so there are very few possibilities for organised thought-out action for change. Susan Carcary and Matthew Storey presented a paper on Alternative Education Strategies at ANU, about the Political Economy and Women and Maths initiatives here, and the virtues of student-organised education as a form of action (as opposed to, say lobbying committees).

George Morgan gave two workshops, one on Counter-Course Handbooks, focussing on limitations in the approach taken so far at ANU (although again we seem to have the best CCH around), and on the History Students' Co-operative. Alex Anderson with Denise

Meredyth of the CCAE (ex-ANU as it happens), presented a session on Education, Literary Criticism and Textual Analysis (about English Depts, Media Depts, and English in Teach Education).

Other workshops were on things like "Women, Work and Technology", "Nurse Education", "Politics of the Classroom", "Working under Labor - the political-economic context", "AUS and the federal government: old strategies for new faces?", "Assessment", etc. etc. Much attention was paid to the question of how to relate to the Hawke government: under Fraser we fought to survive, and what do we do now? New directions are needed: and so, one of the main things to come from the plenary session on the final day was a notion of a working party (closely resembling AUS Executive) to redesign policy, in co-ordination with other groups in the community involved in political struggle around the social wage.

Another central concern was the world arms race, and the prospect of a slide into a new fascism under the pressure of the world's immense economic crisis: this was stressed heavily by Rachel Sharpe, a world 'authority' on ideology and the curriculum, currently attached to Macquarie Uni, who has been researching into education under fascism Germany, and is seeing frightening links and similarities. On the last day, there was a session of experience-and-perspective sharing between student peace and disarmament groups around the country, leading to a motion for the plenary involving national and regional co-ordination of student Peace/Disarmament/Anti-Nuclear activities (and it was carried unanimously, Liberals and all).

Other plenary motions involved research into professional, vocational and "apparently innocent" curricula by the AUS Research Officer, support for women's studies and political economy, research into assessment innovations, and men doing the cleaning-up after the conference (for once).

"A good time was had by all."

It's a pity we can't convey more information, more of what we learnt. The benefits may be materialised as we work on all our education campaigns: hard not to limit the flow of undersanding.

Alex Anderson.

## THIS IS YOUR INVITATION TO THE LAST MARIJUANA LAW REFORM RALLY & MARCH

(Miss this one & you've blown a chance of a lifetime)



SYDNEY TOWN HALL SAT. 11th JUNE  
~ HIGH NOON ~

SUPPORT MOTIONS FOR DECRIMINALISATION  
AT THE  
A.L.P. STATE POLICY MAKING CONFERENCE

## Posture for Study

### Posture

When sitting at a desk the principle is to be in a position that does not put the body under physical stress. A major cause of neck and shoulder pain is the result of slumping over the desk - the back is arched, the shoulders are rounded, the head is down. Such a position not only creates muscular and skeletal problems but also inhibits the action of the heart and lungs to produce oxygenated blood. In such a state the brain doesn't operate efficiently, forcing the person to extend their study time because they can't think clearly.

To prevent this situation:

Keep the chair close to the desk so that you don't need to lean too far forward to reach the desk.

Keep your head erect and in line with the spine to prevent straining neck and shoulder muscles.

If you do want to lean forward, move the whole upper body from the hips, don't slump over the desk.

Don't allow yourself to be cramped in by piles of books or papers. Place them

far enough way to enable your arms to rest flat on the desk. Working while resting on an arm or a pile of books can very quickly result in sore neck and shoulder pains.

### Environment

1. Do not allow wind from an open window to blow in, especially on your face as it can cause headaches.

2. If there are any draughts near, wear enough, warm clothing to prevent the risk of catching a cold. In particular wear socks or some other covering on the feet as they are very susceptible to getting cold.

3. Ensure that the lighting is adequate. If after a short period of study your eyes feel strained the problem is often inadequate lighting or studying in your own shadow. If necessary, move your desk around to make better use of the available light.

4. Try to provide yourself with enough heating to keep you warm. If this is impossible wear more clothes and take hot drinks.

## ANU STUDENTS' ASSOCIATION CONSTITUTION REVIEW COMMITTEE

The Students' Association established a Constitution Review Committee in late 1982 for the purpose of recommending to the Association amendments to the Constitution that would institute a Students' Representative Council. This Committee will meet on Friday 27th May at 2.00pm in the Union Board Room.

Any members of the Students' Association who wish to contribute to the Committee's work are invited to come to this and subsequent meetings (which will be advertised in 'Woroni'). Anyone who wishes to make a written submission should contact the Administrative Secretary, Mrs Diana Riddell.

## FRIENDS! ROMANS! AUSTRALIAN AND OVERSEAS STUDENTS! LEND ME YOUR EARS!

The Australian-Overseas Students' Club and Margaret Evans of the Counselling Centre will be holding an informal gathering in the counselling centre on Friday, May 27th, 1983 at 1.00pm  
What is it like to study and live in a Foreign Country?

We hope that students who have been to other countries (either on exchange programmes, travelling, living, etc.), students new to Australia, and anybody interested at all will come along and share their experiences and ideas. Some people have already suggested further topics such as attitudes towards marriage and male-female relationships in other countries, attitudes about the old and the young, and so forth. So... if you have any other ideas about topics for informal discussion, we'd love to hear from you

We hope to see you there on the 27th! Bring your lunch if you like. For more information contact any of the above names or Margaret Evans at the Counselling Centre (phone 49 2442).

Ilan Ivory

## AUSTRALIAN-OVERSEAS STUDENTS' CLUB

April 30th at Cooina Hut, the Overseas Students' Club held its first social function, Club Night, featuring some yummy food cooked by the Thai and Laotian students. About 150 to 200 from various countries came along and an extremely enjoyable night was had by all.

However we'd hoped that more Australian students would be there to join in on the fun. We realize that perhaps the club's name is a bit deceptive, i.e. that the club is only for overseas students, but that is not so. So, we changed our name to "The Australian-Overseas Students Club". The club is a social club which aims to get overseas students and Australian students meeting on a social basis, making friends, and learning about each other and their countries. If, for example, you're a student doing Asian Studies, or, even if you're not, but would like to meet interesting people from overseas, you're welcome to join. We're open to suggestions for any activities that you'd like to have.

In the past we've held many cultural functions, but now we also hope to come up with other interesting activities which would help bring overseas and Australian students together. At present we're trying to start up a Friendship Scheme (once called the Buddy System) to introduce students to each other on a one-to-one basis. In the near future we intend to hold discussion groups, as well as more cultural functions such as the Indian Students' Night, and the Fijian Students' Night.

So... if you're interested, we'd love to have you join the club. Everyone is Welcome!! If you'd like to hear more about the Australian-Overseas Students' Club, please contact:

Ilan Ivory                      Prakash  
Room G106                      Forestry Dept. Ph. 49 3729,  
Garran Hall,  
Ph. 49 3083

or Hari Krishnan              Vishwa  
65 5987 (w)                      room E105 Toad Hall  
47 7942 (h)                      Ph. 49 4722

## SEXISM IN EDUCATION GROUP MEETING, FRIDAY 27th at 3pm IN THE SA OFFICE

EVERYONE WELCOME!

## ANU INDIAN STUDENTS' ASSOCIATION

is conducting

## A GALA CULTURAL ENTERTAINMENT NIGHT on Friday, 3 June at the ANU Refectory at 7.30pm

All are welcome to attend. It will be a fun filled evening with classical Indian dances like Bharatha Natyam and Qawalli, Instrumental music including Sitar and flute recitals, and a host of other events like Film Songs, Nepali Dance etc. Delicious Indian snacks and sweets will be served apart from coffee/drinks.

Tickets are priced at \$2.00 and are available from Prakash (Forestry, 3729)  
Ahsawth (Rm 238, Garran Hall)  
or Geetha (81 0656, home).

Persons interested in becoming members of our Association can also contact us for details.

## AIESEC

### ANNUAL GENERAL MEETING

7.30 Union Borad Room, 7th June

- Executive Elections
- Refreshments.

### ANZART-IN-HOBART PROGRAMME

From 19th May - 12 June 1983 Hobart will be host to the second Australia-New Zealand artists encounter.

From 20-22 May, there will be a Festival of Sound Poetry and Audio Art, curated by Nicholas Zurbrugg with special guest French poet Henri Chopin, and participation from Australian and New Zealand audio artists in the form of radio broadcasts, seminars, performance film and video.

23 & 24 May (evening): "Film as Art" curated by Alison Fraser.

24-26 May (all day): Alternative Spaces Directors Conference, with representatives from Artspace, Australian Centre for Photography, Art Network, George Paton Gallery, Experimental Art Foundation, Art Unit, Women's Art Movement, One Flat Exhibit, Institute of Modern Art, Bitumen River Gallery and others.

25 & 27 May (evening): Forums co-ordinated by Mick Carter and Annette Van Den Bosch on "Nationalism and Culture" and "Art Now" with panels of speakers from both countries.

30 & 31 May (evening): Super 8 Film Festival, curated Mary Titmarsh.

Other independently curated shows will include the Open Video Show, curated by Judy Annear, selections from which it is hoped will be shown on ABC television in a late night slot. The Avago Gallery from Sydney will be re-created in Hobart as Avago-in-Obart. Exhibitions from New Zealand and Tasmanian artists and the collective Tasmanian workspace Chameleon will be mounted. A Women's Art Movement exhibition will include three artists and a display of books, posters, postcards, slides and videos. A programme of Melbourne music will be curated by Vivienne Shark Le Witt.

Alison Alder and Karilyn Brown are curating a show representing recent work and activities of artist-run/alternative spaces in Canberra to exhibit as part of Anzart-in-Hobart. They will also include individually produced work in the areas of film, video, super 8, audio works, sound poetry, postcards/posters/artists books.

If you have material which could be included in this show, please contact Karilyn Brown on 47 3292.

### 2nd TERM - VIDEO SERIES

2.30pm & 8.00 pm BAR EXTENSIONS

Wed. 25th May - THE DEER HUNTER  
- Vietnam as it was for some.  
Wed. 1st June RETURN OF THE PINK PANTHER-

- the largest diamond in the world goes missing - stars Peter Sellers.

Wed. 8th June DEATH ON THE NILE  
Agatha Christie's story of mystery, suspense and love..

Wed. 15 June EAST OF EDEN  
a bitter struggle of father against son and brother against brother, anxt as only James Dean can.

## THEATRE WORKSHOPS

At last students are to get some tangible benefits from the Creative Arts Fellowship program and from the Arts Centre. Last month two of the world's outstanding drama experts began a joint Creative Arts Fellowship of eight weeks. They intend to work intensely with students.

Jean-Pierre Voos and John Du Feu of the Dutch-based international theatre research group, KISS have just finished their second Australian tour, and were snapped up by Assistant Vice-Chancellor Colin Plowman for a project that has been dear to his heart ever since the Arts Centre was erected in 1977.

KISS performed in the Arts Centre in third term last year, but with ticket prices of \$8.90 a show, set by the Canberra Theatre Centre, for full-time students, not many students will have seen their incredibly eloquent physical sort of theatre.

Voos and du Feu, despite their exotic names, both speak public-school English. Voos is artistic director of KISS, and is the genius behind the company's unique style. Du Feu has moved from being the group's leading actor to the role of dramaturge, which means that he does a lot of research and writing for scripts and ideas for new development.

Both men started working with any students and staff they could contact. The main activities are:

8.30-9.30am, Mon-Fri., warm-up class for all-comers at Arts Centre.

1-3pm, Mon-Fri., workshop sessions for available students.

Two nights a week, workshops for those who cannot attend afternoon sessions.

The afternoon and evening workshops will culminate in a presentation two or three weeks into second term, based on the actors' exercises and games devised during the workshops. The show 'Crystal', which KISS presented in its recent tour, is an example of what can be accomplished with this sort of work, in which physical routines arise out of imaginative play.

Because there has been very little time to plan a detailed schedule, Voos and Du Feu will be as flexible as possible, trying to work around the availability of students. They are programming sessions in blocks of two weeks that is from Monday 25th April to the end of term, then the fortnight of vacation for those still about, and finally the first two weeks of second term. This will give enough material for a presentation before Voos and du Feu return to Holland in June.

Besides members of CADS and Canberra Dance Ensemble, the workshops are available to anyone on campus, whether they are students or staff, as long as they can make the time and commitment. A public meeting was held in April at the Arts Centre to involve everyone who could be contacted in the scheduling of sessions.

Voos is living at Burton-Garran and Du Feu in the suburbs. Bill Krebs warden of burton-Garran, has made the disused Burton Hall dining room available for workshops that cannot be fitted into the Arts Centre, where the major spaces are heavily booked.

Contact can be made upstairs at the front of the Arts Centre, where the Creative Arts Fellows have an office (phone X 3626), or by leaving a message at Burton-Garran, or with Anvida Lamberts of the University's Community Affairs Unit in the Kingsley St. Cottage. Phone X 4593.

Besides the immediate goal of involving members of the University in working towards a presentation, du Feu is engaged on a longer-term project using Aboriginal sources. He is very keen to talk to students and staff who may be working in the Pre-History and Anthropology or the Linguistics departments, or from English or History, who may wish to become involved in researching and preparing Aboriginal material.

## INTERNATIONAL WOMYNS DISARMAMENT DAY

Tuesday May 24th

Feminist Anti Nuclear Group are organising a women's festivities in Petrie Plaza from 12noon - 2pm, including -

- Bake off against the Bomb
  - Street theatre
  - Womonmusic
  - Displays & information
  - Could women please donate cakes, biscuits and preserves
- by Tuesday morning at the Women's House or bring them to the stalls.

For further info  
Contact FANG  
PO Box 70. Lyneham.

Meetings Wednesday 7.30 at Women's House  
3 Lobelia Street  
O'Connor

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# 2XX Gig Guide

SATURDAY MAY 28. Upstairs ANU

*The Particles*

*The Lighthouse Keepers*

\$3 union members, XX subscribers

\$4 concessions

\$5 others.

THURSDAY JUNE 2. Upstairs ANU

*Dynamic Hepnotics*

\$3, \$4, \$5

SATURDAY JUNE 4. Upstairs ANU

*Optic Nerve*

TUESDAY JUNE 7 In the Refectory

*Go Betweens*

*Soggy Porridge*

WEDNESDAY JUNE 8. At the Dickson Hotel.

*Judy Small*

NEF  
378 947  
WDR  
THE GO-BETWEENS



NEXT ISSUE

The A.L.P.  
Government  
and Timor